

58. 6. 76  
A

PRETIOUS BOOKE  
OF HEAVENLY  
MEDITATIONS:

CALLED

*A private talke of the Soule with GOD.*

Which, who so zealously will use  
and peruse, shall feele in his mind, an  
unspeakable sweetnesse of the  
everlasting happinesse.

Written, as some thinke, by that  
reverend and religious Father Saint  
*Augustine*; and not translated  
only, but purfied also, and with  
most ample, and necessary  
Sentences of holy Scrip-  
ture adorned.

By THO. ROGERS.

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PSAL. 119. VER. 113.

*I hate vaine inventions, but thy Law do I love.*

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To the honorable Master  
THOMAS WILSON,  
Doctor of the Civill Lawes,  
one of her Majesties principall  
Secretaries, and of the most  
Honourable Privy Councell;  
Grace and Peace in  
our Saviour  
Christ.



Among Christians it is  
and hath bin for long  
continuance an anti-  
ent custome, Honora-  
ble, at this time, and  
at this day commonly of the yere,  
either to purchase favour, if they  
have none, or to confirme friend-  
ship, which they have, with gifts  
and presents. Hence both high  
estates to them of low calling,  
and mean persons to their betters,  
and every friend to his welwiller  
lightly will send some token, if his  
ability doe serve, of a friendly  
heart and affection.

In the day two speciall things are

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a Pet. 2. 21.

to bee observed. One is, that our Saviour Christ was circumcised hereupon : another, that the new yeare beginneth now. If we shew argumēt of Love one toward another, for that we have perceived the Love of our Saviour to us ward, by his nativity, circumcision and suffering in the flesh for our sakes. as doubtlesse our custome is a Christian custome : if otherwise, because the new yeare beginneth, we seeke new love, or a renewing of old good will. It is a civill custome commendable in either respect ; yet used in both, it better pleaseth God.

I therfore hearing of the good opinion which it hath pleased your Honour to conceive of me, have thought no time could bee better than now, by some Present, both to thanke your Honour for the same, and to crave the continuance thereof, till by evill demeanor I shal deserve the contrary.

My gift which I doe offer, is for price of no great value, such as a poore student may present. For, as the Persians from the richest to the poorest

*dedicatory.*

poorest, would gratifie their Kings with gifts and rewards, some with gold, as Noble men, some with silk and spices, as Merchant men, and some too with simple apples and plums, and such like fruit, as Husbandmen, who had no better to give: So, though persons of honor may give you Gold and Jewels, Merchants velvet, silke, and spices, rich men costly rewards; yet can a poore Labourer in the Garden of Christian knowledge, give no better than such as hee hath, apples and plummes, even the fruit of his study and travell.

Notwithstanding, small for price though it be, I have good hope your Honour wil accept it wel in worth, both for the matter it containeth, which is so holy, and for the manner of handling the same by the Authour, which is so Heavenly, that in my judgement, neither *Historia Animalium*; which *Aristotle* gave unto *Alexander* the Great: nor that of *Cicero De Republica*, which Cardinall *Poole* sought after, with the expence of 2000

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CR. Aſham.  
Iam. Sarmio.  
ep. 1. p. 370.  
d. Laſſant,  
ſuſa ſap. c. 6.

Crownes. Nor finally thoſe Sy-  
byllian works that *Tarquar Priscus*  
bought full dreely of *Amathend*,  
are ſo profound for knowledge:  
nor many bigge Volumes of Philo-  
ſophy, for Method ſo exquisite: nor  
all the books of humanity, ſo neces-  
ſary for us as it is.

Which I do write, neither to diſ-  
ſuade any from the reading of thoſe  
nor to perſwade your Honour to  
conceive well of this Booke. For I  
verily doe think, that both they are  
commendable, yea, and neceſſary  
too, applyed to their due ends, and  
that your Honor conceiveth better  
of this, than I by writing can ex-  
preſſe, being as you are, for your  
wiſedome, an honourable Counſel-  
ler; for your learning, a reverend  
Doctour; by your ſundry good and  
neceſſary bookes, a famous writer;  
and for your zeale, a valiant op-  
pugner of ſinne and wickedneſſe.

But, as I thinke ether of my ſelfe,  
ſo do I write. In which reſpect,  
I have not ſhunned paines to ad-  
orne the ſame with places of  
holy Scripture. For, ſeeing the  
Booke,

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Booke, by perusing it to mine unspeakable both profit and pleasure, to savour most fragrantly of the flowers and sentences, not of humane, that is vaine wisdom, but of GODS holy Word, and to be as holy for phrase, as for matter holy, being wholly taken out of the holy Scripture: methought were the places of Scripture annexed in the margin, it would be a quick spur, not onely unto the true Christians zealously to read this ancient and godly Father, when they should see all his sentences in a manner to be nothing but very Scripture, but also unto Papists, who neglecting Scripture, cleave overmuch unto this, and other Fathers of the church, to read the scriptures, when they should perceive all his delight to be in using the very words of the Holy Ghost.

Wherefore, both for the bringing the Scripture into more credit with all Papists, and this holy Father with some Protestants, and his methode and manner of handling the Scriptures, to bee a

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perpetuall monument of imitation unto both, I have added the places (the more willingly) through the earnest instigation of some godly persons, especially of the Printer hereof, whose good nature and zeale, as it is not unknown to your Honour, so is it well knowne to the Church of Christ by his carefull, and orderly imprinting good bookes) and now have published my doings under the protection of your Honour.

Which my paines, if I shall perceive to be well taken of the world, chiefly of your wisdom, I purpose (G O D assisting me) to proceed, in setting forth after this same order not only the Authors Manuall and Meditations, but also divers and sundry of Saint *Augustine* his works beside, that the very Papists may see, though they know it well enough already, that *Augustino plurimum tribuimus*, as it is well given out of us.

c R. Ascham.  
1020. Sturmio.  
l. 1 ep. p. 16. b.

But me think: I heare some  
versaries among themselves  
wise speaking: His quoting we

de



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demne not, and his translating we allow, but by his presumptuous parting of sentences, and correcting such a Doctor, he plainly sheweth, that hee is by the one over-curious, and by the other a ranke hereticke.

May it therefore please your Honour to heare my reasons of doing what I have done. The which if your wisdom do like, I shall not weigh, what any, either *Zollus* of envy, or Adversary of malice, will thinke.

Touching my parting of the sentences, I did it upon these occasions: First, to imitate those good Books, out of which they were borrowed, that is, the sacred Scripture. For, surely in mine opinion, it were not well, the Booke being most notably derived out of the pure fountaine of Gods holy Word, if it were set forth in any other forme than is the Spring, from whence it flowed.

Secondly, that the Reader might the more sensibly perceive the mind and Method of the Author. For, I dare say it, by this parting of sentences, a more clear light of the Authours minde will

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will appeare unto him, who gladly would understand the same, than when they are confounded, or not parted.

Thirdly, to offer cause of deepe contemplation to the zealous christian. For, there is no sentence almost throughout the whole Book, which is vaine; but most heavenly, and able to make even him who is farthest from Christianity, to occupy his minde with holy and deep Meditations. Therefore albeit they can be placed in no forme amisse, yet then best doe they profit and move the minde, when they are parted.

Last of all, for the better disposing the places of Scripture by the Printer, I have divided the sentences: For, had the Book been printed in that letter which other books of Meditations, set forth by mee, are done withall, as I thought it would, then should the places (they are so plentifull) never have stood in good forme nor sight, as in some parts of this book may appear, notwithstanding the letter be very great.

in

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in mine eye, for so small a Volume.

Now, concerning the second point, it stood mee upon, both for mine owne credit, and also for the behoofe of others, to leave somewhat out. For, had I not so done, I should have said that the hands of G O D, *Manus inquam illic quæ affixe clavis sunt promissis*, did make f Soliloq. c. 2. mee: I should have said, that the light which was made, when God said, Let there be light, was *Angelica scilicet natura* g. I should have g Soliloq. c. 8. said, that the Angels, as for divers other ends, so for this, are appointed *ut orationes filiorum Dei offerant in cōspectu Majestatis suæ* h. I should h Soliloq. c. 15. have said, that the same Angels doe bring *Gemitus nostros atque suspiria ad Deum, ut impetrent nobis facilem Dei benignitatis propitiationē & referant ad nos desideratam suæ gratiæ benedictionem*: I should have said, i Soliloq. c. 27. That our Saviour descended into Hell, *Ubi sedebant in tenebris patres nostri* k; I should have said, that k Soliloq. c. 34. Christ ascended, *Assumpta scilicet ex inferis captivitate, quam captivaverat antiquus ille hostis, humani generis*

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1 Soliloq. c. 23. *vis inimicus* !: finally, I should have said, that we ought to doubt, *An ad portū salutis pervenire valeamus* m, *quia omnia in futurum reservantur incerta* : and so where my purpose was to edifie, I should have destroyed the soules of the weake with erroneous opinions.

Beside, I should have cooled the zeale, even of the strongest, when thinking to proceed to holy Meditation, they should find such stumbling blockes of error cast in their way. And therefore did I judge it better to leave them quite out, though it grieve the Papists, thā to leave them in, either to the destruction of some, or to the offence of any good Christian: marveling much why in other English Trāslations, this matter hath not been looked unto ere this, and these faults not wholly, as in part they be, amended.

And here I beseech your Honor, even for Gods glory, the further āce of the Gospell, and commodity of this Land, that among all abuses, which you study to reforme, as a godly Magistrate, and ought to in-  
forme

## *dedicatory.*

forme her Majesty of, as a prudent Counsellor, you would remember the hurt that commeth by corrupt Books in our English tongue. First, they infect the minds of the simple: secondarily, they offend the godly: and thirdly, they confirm the obstinate; and the more a great deale, because they are allowed by publike authority, and not either diligently corrected, or orderly forbidden,

Againe, call unto minde those Bookes, which doe more hurt than they; namely, the enchantments of Circes, brought out of Italy, and such ungracious workes, either translated out of Italian into English, or imitating wholly the Italian invention, *Tenne Sermons at Pauls Crosse*<sup>n</sup>, doe not so much good for moving men to true doctrine, as one of those Books doe harme with enticing men to ill living. Yea, I say further, <sup>Ascham in his Schoole-master. booke pag. 16.</sup> those books cōd not so much corrupt honest living, as they doe to subvert true religion. Moe Papists be made by your merry bookes of Italy, than by your earnest books of Lorraine. This foresee subtile Papists, Therefore  
when

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Page. 27.

whē the busie & open Papists abroad  
could not by their contentious bookes  
turne men in England fast enough  
from truth and right judgement in  
Doctrine, then the subtil and secret  
Papists at home, procured bandy  
bookes to be translated out of the Itali-  
an tongue, whereby over-many young  
wils & wits, allured to wantonnesse,  
doe now boldly contemne all severe  
bookes that sound to honestie & godlines.

Page. 25.

Which Bookes, open not fond, and  
common wayes to vice, but such sub-  
tile, cunning, new, and divers shifts,  
to carry young wils unto vanity, and  
young wits to mischief, to teach old  
bawds, new schoolpoints, as the simple  
head of an english mā is not able to un-  
vēr, nor ever was heard of in Englad  
before, yea, whē papistry over flowed  
all. Suffer these bookes to be read, and  
they will soone displace all bookes of  
godly learning: for they carrying the  
wit to vanity, & marring good mā-  
ners, shal easily corrupt the mind with  
ill opinions and false judgmēt in do-  
ctrine: first, to think ill of all true re-  
ligion, and at last to think nothing of  
God himself. And that which is most



## dedicatory.

to be lamented, & therefore more need-  
ed to be looked unto, there be more of  
these ungracious books set out in print  
within these few months, than have  
been seen in England many score yeres  
and because our english men made Ita-  
lians cannot hurt but certain persons;  
and in certain places, therefore these  
Italian Bookes are made English, to  
bring mischief e rough, openly & bold-  
ly in all estates, great and mean young  
and old, every where. So that now  
they be sold in every shop in London,  
commended by honest Titles, the soe-  
ner to corrupt honest maners, dedica-  
ted over-boldly to vertuous and bo-  
nourable personages, the easier to be  
quite simple and innocent wit.

These are the words, as your  
wisdoms smelleth I am sure, not of  
a young wit but of a grave head;  
not of a meane scholler, but of the  
best Schoolemaster that ever En-  
gland bred and therefore not light-  
ly to be over passed, not quickly to  
be forgotten, but with earnest ende-  
avour oftent times carefully to bee re-  
corded, as good counsell expressed  
from an hearty good will with rare  
clo.

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eloquence, tending to the glory of God, and benefit of this our Country, that neither such as are well given, may be alienated from vertue, nor those which are ill bent, provoked unto wickednes through bawdy, beastly, & blasphemous books.

Last of all, remember I humbly once again in the bowels of Christ Iesus beseech you, remember another abuse that hurteth more than both those which I have already mentioned, namely, profane plaies, publicly used, set forth as banners of open defiance to the Gospell and godlines, and that upon holy daies, yea, and in those places too (I mean the Vniuersities for Learning, and London for resort,) which ought to be the Lanternes of godlinesse unto all the Land beside. Preachers, even the greatest for wisdom and yeares, and the greatest for zeale and knowledge, and not the smallest for authority, every where cry out upon them so zealously with such griefe of heart, that they are even tyred again with crying, Doctors condemne them o, Bishops write

*Cyrl. Catech.  
1. Mistag.  
Tert. de Spect.*

*dedicatory.*

write against them p, yea, and the p *Salvianus*  
best Authors in these daies, of those *inventer of*  
want o, yea, wicked toyes, are quite the 2. blast of  
out of love with them, & ashamed *retrait from*  
of their doings q. O that the Magi *q* Author of  
strate, our Sovereigne Magistrate I the 3. blast of  
meane, would utterly forbid them *retrait from*  
publikely to be used, that the com- *places, and*  
mon people might not haunt them *also the Au-*  
and all should be well. *thour of the*  
*schoole of*

But to returne to my purpose, *abuse.*  
from whence I have digressed; these  
errours, I feare mee, have caused  
many to doubt, whether Saint *Au-*  
*gustine* were the Authour of this  
Booke; but being left out, as now  
they are, I cannot see, why Saint  
*Augustine* might not make the  
same, the matter is so heavenly,  
prayers; the words so holy, Scrip-  
ture, every thing so wisely, orderly,  
excellently done by the Authour,  
that he must needs be a most excel-  
lēt man, whosoever made the same:  
and a more excellent than Saint  
*Augustine*, among the Doctors, I  
thinke was never any.

Which being so, I trust, I shall  
not need to request your Honor to  
accept

*The Epistle Dedicatory.*

accept this Book in good part : but  
to request your Honour to pardon  
my boldnes in dedicating my sim-  
ple doings, obscure, as I am, and of  
person unknowne to your Honour,  
and to bear with my rude tedious-  
nesse, and tedious rudenesse, I have  
great need, and so I humbly doe.

The Lord Almighty, and King  
of glory, who hath cast the eyes of  
his gracious countenance upon you,  
abide with you for evermore : and  
with this new yeer, pour upon your  
Honour a new increase of his  
Heavenly blessings.

*Amen.*

*The first of January,*

*Anno Dom.*

*1581.*

*At your Honours  
commandement,*

*Tho. Rogers.*



A pretious Booke of  
holy Meditations, writ-  
ten by that Reverend Father  
S<sup>t</sup> AUGUSTINE: which  
he calleth his pri-  
vate talk with  
GOD.

CHAP. I.

*Of the unspeakable sweetnesse  
of GOD*

**O** Lord which know'st  
me<sup>a</sup>, give me Grace  
to know Thee<sup>b</sup>, to  
know Thee, even the  
strength of my Soule<sup>c</sup>.

O my Comfort<sup>d</sup> shew mee  
thy selfe: let me see Thee, O  
light of mine eyes<sup>e</sup>.

Come, O thou mirth of my  
spirit: let me see Thee, the Ioy  
of

a 1 Sam. 10.  
Psal. 5. 9.  
Acts 15. 8.  
b Wis. 13. 3.  
c 2 Sam. 11. 3.  
Psal. 18. 3.  
d 2 Cor. 1. 3.  
Rom. 15. 5.  
e Iohn 1. 4. 9.  
Iames 2. 17.

*Heavenly Meditations,*

f Psal. 119. 11.

g Eccl. 23. 4

h John 14. 6.

i Sal. song. 1.

ver. 6. &amp;c.

i Wisl. 16. 21.

Rom 15. 5.

k Exod. 15. 2.

Psal. 7. 1, 3.

Mat. 4. 7, 13.

l Eccl. 23. 4.

Col. 3. 4.

m Psal. 61. 7.

Judith 15. 9.

n Psal. 42. 1, 8.

o Sal. song. 3.

ver. 3.

p Eph 5.

22, 23.

Rev. 21. 3.

q John 5. 12.

r Gal. 2. 20.

s John 11. 15

John 14. 6.

t Psal. 34. 8.

of mine heart<sup>f</sup>, and love Thee<sup>g</sup>  
the very Life of my soule<sup>g</sup>.

Come in my presence, o my  
soveraigne Delight<sup>h</sup>, my sweet  
Solace<sup>i</sup>, O my Lord God<sup>k</sup>, my  
Life<sup>l</sup>, and the whole Glory of  
my soule<sup>m</sup>.

Let mee finde Thee, o mine  
hearts Desire<sup>n</sup>; let mee hold  
Thee, Whom my soule doth  
love<sup>o</sup>. O Celestiall Bride-  
groom<sup>p</sup>, let me embrace thee;  
O my soveraigne Comfort,  
both inward and outward, let  
me possesse Thee; o everlasting  
Blisse<sup>q</sup>, yea, in the midst of mine  
heart<sup>r</sup>, let me possesse Thee, o  
blessed Life<sup>s</sup>, o surpassing  
Sweetnesse<sup>t</sup> of my soule.

Let me loveth<sup>u</sup>, o Lord my  
strength<sup>u</sup>, my fortresse, my re-  
fuge, and my Saviour. Let me  
love Thee, o my GOD, mine  
helper, mine high Tower, and  
mine Hope<sup>v</sup> in all my trouble.  
Let me embrace Thee, eve  
Good

u 2 Sam. 22.

2, 3.

x Psal. 18.

ver. 1, 2, 3.

y Psal. 6. 1, 3.



*written by St. Augustine.*

Goodnesse it selfe <sup>z</sup>, without <sup>z</sup> Mat. 19. 17.  
whom nothing is good; let <sup>Luke 18. 19.</sup>  
me enjoy Thee the very best <sup>a</sup>, a Iames 1. 17.  
without whom nothing is best.

O Word <sup>b</sup>, more sharp than <sup>b</sup> Iohn 1. 1, 2.  
any two edged sword <sup>c</sup>, open <sup>c</sup> Heb. 4. 12.  
thou the secret parts of mine  
eares, that I may heare thy  
voice <sup>d</sup>.

Thunder, O Lord, from hea- <sup>John 10. 3.</sup>  
ven <sup>e</sup> with a loud and mighty <sup>e</sup> Psal. 18. 3.  
voice. Let the sea roare, and all  
that therein is <sup>f</sup>, let the earth be <sup>f</sup> 1 Chro. 16.  
moved, and all that is in it. <sup>ver. 32.</sup>

Lighten mine eyes, O in- <sup>g</sup> Psal. 133.  
comprehensible Light <sup>h</sup>; cast <sup>h</sup> Iohn 1. 5.  
forth thy lightning, and scatter  
them <sup>i</sup>, that they regard no va- <sup>i</sup> Psal. 144. 6.  
nity <sup>k</sup>. <sup>k</sup> Psal. 18. 14.  
<sup>l</sup> Psal. 19. 37.  
<sup>l</sup> Psal. 10. 14, 15

Increase thy lightning <sup>l</sup>, and  
scatter them, that the foun-  
taines of water may appeare,  
and the foundations of the  
world be discovered.

O Light invincible give mee  
fight <sup>m</sup> to see Thee. Create a <sup>m</sup> Psal. 110. 8.  
new

*Heavenly Meditations,*

new smelling, O Saviour of  
 n 2 Cor. 1.  
 15, 16. I  
 through the favour of thy

o Sol. Song. 2.  
 ver. 2, 3.  
 ointments. Heale my tasting,  
 that I may taste, know, and

p Psal. 52. 19.  
 discern how great thy good-  
 nes is, o Lord, which thou

q Deut. 6. 5.  
 Mat. 22. 37.  
 t Prov. 2. 1, 2.  
 &c.  
 filled with thy love q.

f Mar. 12.  
 29, 30.  
 t Deut. 6. 6, 7.  
 u Deut. 30.  
 11, 12, &c.  
 Give me an heart, that may  
 think on Thee; a minde, that

x Mat. 10. 7.  
 38. &c.  
 y Rom. 8. 35.  
 36, &c.  
 Phil. 3. 78.  
 may love Thee; a soule, that  
 may remember Thee; an un-

z Deut. 13. 3.  
 a John 11. 25.  
 b 1 Cor. 3.  
 22, 23.  
 c John 6. 57.  
 d John 14. 6.  
 e Acts 17. 21.  
 f John 21. 27.  
 derstanding to know Thee;

and reason, alwayes to sticke  
 fast unto Thee, the most Sove-

raigne delight. Let wise love  
 favour thee wisely.

O Life, for who all things  
 live; O life, which giveth me

life; o life, which art my life,  
 by which I live, without which

I die: O Life, which raiseth me  
 to life, without which I perish:

O life, wherby I rejoyce, with-  
 out which I am pensive: o five-

ly,

*written by S<sup>c</sup>. Augustine.*

ly, sweet, and lovely life alwaies  
to be thought upon, where art  
thou, I beseech thee? where g Sal. song. 1.  
vers. 6.  
may I find thee, that I may faint Sal. song 5.  
verse 6.  
in my self, and depend on thee?

O my Love, be thou nigh in  
my minde, nigh in mine heart,  
nigh in my mouth, nigh in  
mine eares, nigh to aide me h: h Psal. 44. 5.  
23, 24.  
For I languish through love, P Psal. 69. 17.  
18.  
for without Thee, alas, I die: i Sal. song. 5.  
ver. 8.  
but when I thinke on Thee, I  
revive againe.

Thy favour refresheth me, k Sal. song. 1.  
vers. 2.  
thy remembrance healeth me, l Psal. 7. 5.  
ye shall I not be satisfied, till m Col 3. 4.  
n Eccl. 1. 3. 4.  
thy glory appeareth, O Thou  
Life of my soule.

My soule longeth, yea, and  
fainteth through the remem- o Psal. 84. 2.  
brance of Thee; when shall I  
come, and appeare before thy  
presence, O my joy P! p Psal. 43. 2.

Wherefore hidest thou thy  
face q, O my delight by whom q Iud. 15. 9.  
r Iob 13. 24.  
s Luke 10. 9.  
I rejoyce.

B

O thou

*Heavenly Meditations,*

O thou faire one, whom I so desire<sup>c</sup>, where hast thou hidde thy selfe<sup>u</sup>? Thy sente I feele, therefore doe I live, and am somewhat comforted; but Thee I see not. I heare thy voyce, and I take heart againe.

But wherefore hidest Thou thy Face<sup>x</sup>? Haply thou wilt say, No man shall see mee and live<sup>y</sup>. O then Lord, O that I were dead, so I might see Thee; O let me see Thee, that I may dye even here. I will not live, dye I would, yea, I desire to be loosed and to be with Christ<sup>z</sup>; I desire to dye, that I may see Christ; I refuse to live, that I may live with Christ<sup>a</sup>.

O Lord Iesu, receive my spirit<sup>b</sup>; O my Life<sup>c</sup>, take my soule, my joy, draw my heart unto Thee; my sweet Food<sup>d</sup>, let me eat Thee<sup>e</sup>; mine Head<sup>f</sup> direct me; Light of mine eyes<sup>g</sup> enlighten me: O my Comfort wh

rejoyce

r Psa. 22. 1, 2.  
u Sal song. 5.  
ver. 6, 7, &c.

x I. b. 13. 24.

y Exo 33. 20.

z Phil. 1. 21.

a 2 Tim. 2. 41.

b Act. 7. 59.

c Iohn 14. 6.

d Ioh. 6. 34.

55. &c.

e Mat. 14. 22.

f 1 Cor. 11. 3

Ephes. 5. 23.

g Ioh. 1. 9.

*written by Sr. Augustine.*

rejoyce mee; my Saviour <sup>h</sup>,  
quicken me: <sup>i</sup> **o** Word of God,  
refresh me; my praise <sup>k</sup>, com-  
fort the soule of thy servant <sup>l</sup>.  
Enter thereinto, <sup>m</sup> **o** my Ioy, that  
it also may joy in thee <sup>n</sup>: En-  
ter thereinto, <sup>o</sup> **o** Sovereigne  
Sweetnesse, that it may savour  
those things which are sweet:  
<sup>p</sup> **o** Light eternall, shine Thou  
over it, that it may understand  
Thee, know Thee <sup>q</sup>, and love  
Thee <sup>r</sup>.

<sup>h</sup> 2 Cor. 2. 16.  
<sup>i</sup> Iohn 1. 1.  
<sup>k</sup> Exod. 1. 1. 2  
Deut. 10. 20.  
<sup>l</sup> 21.  
<sup>m</sup> Psal. 86 4.  
<sup>n</sup> Psal 44.

<sup>n</sup> Iohn 1 5.

<sup>o</sup> Iohn 17. 3.  
<sup>p</sup> Psal 40. 16.  
Iohn 8. 42.  
Iohn 14 25.  
<sup>q</sup> 21. &c.

For, the cause, **o** Lord, why  
it loveth Thee not, is, because  
it knowes Thee not: and it  
knoweth Thee not, because it  
perceives Thee not; it percei-  
veth Thee not, because it com-  
prehendeth not thy Light,  
which doth shine in darke-  
nesse, and the darkenesse com-  
prehendeth it not.

<sup>q</sup> Iohn 1. 5.

**o** Sight of the minde <sup>r</sup>, **o**  
lightsome Truth, **o** true Light,  
which inlighteneth every man

<sup>r</sup> Iohn 1. 4.  
Iohn 13. 35.  
<sup>s</sup> 36.



*Heavenly Meditations,*

f Iohn 11. 9. that commeth into the world:  
indeed that commeth into the  
world; but not which loves the  
t I Ioh. 2. 15. world. For whosoever is a  
u Iames 4. 4. friend of the world<sup>u</sup> is an ene-  
my to God.

x Gen. 1. 2. O drive away the darke-  
nesse<sup>x</sup> from the deepe of my  
minde, that it may see Thee by  
understanding Thee; and know  
Thee, by comprehending thee;  
and love Thee, by knowing  
Thee. For whosoever knoweth  
y Iohn 14. Thee, doth love Thee; he for-  
15, 16, 17. gets himselfe<sup>z</sup>, and loves Thee  
z Luke 29. 23. more than himselfe<sup>a</sup>; yea, hee  
24. forsaketh himselfe and com-  
a Mat. 10. 37. meth unto Thee, that in Thee  
38, 39. alone he may rejoyce<sup>b</sup>.

b I Cor. 1. 31. Hence then is it, O Lord, spiri-  
that I love Thee not as I ought<sup>d</sup> to  
to doe, even because I know<sup>e</sup> in ra-  
Thee not so perfectly as ry th  
should<sup>c</sup>: and because I have the e  
but a little knowledge of thee. thing  
I love Thee but a little; and heave  
fo

c Col. 1. 3.  
9, 10.



*written by St Augustine.*

for that I love thee but little,  
I doe little rejoyce in thee <sup>d</sup>. <sup>d</sup> 1 Cor. 13  
But departing from thee the  
true and inward joy unto out-  
ward, while I lacke thee, I  
seeke feined comforts in these  
outward things <sup>c</sup>. And so,  
wretch that I am, that which <sup>c</sup> 1 Ioh. 2. 15,  
with my whole heart, and with <sup>16.</sup>  
all my mind I should have sur- <sup>f</sup> Deut. 6 5.  
rendred unto Thee alone, that <sup>Mat. 22. 37.</sup>  
have I given unto vanities, and <sup>Mar. 12. 29,</sup>  
so through loving vanity <sup>30.</sup> <sup>g</sup> Psal. 14. 2.  
I am become vaine.

Hence also it is, that I rejoyce  
not in Thee <sup>h</sup>, nor cleave to <sup>h</sup> Phal. 4 7.  
Thee <sup>i</sup>, O Lord, even because I <sup>i</sup> Dent. 10 25  
delight in outward, thou in in-  
ward <sup>k</sup>: I in temporall, thou in <sup>k</sup> Ioh 4 23.  
spirituall joyes: I am in minde <sup>24.</sup>  
distracted, in thought occupied, <sup>1</sup> Psal. 57 15.  
in talke snarled about transito- <sup>m</sup> Bar. 4 10,  
ry things, and Thou inhabitest <sup>14</sup>  
the eternity <sup>l</sup>, and art everla- <sup>2</sup> Mac. 3, 24.  
stingnesse it selfe <sup>m</sup>. Thou art in <sup>25.</sup> <sup>n</sup> 1 King. 8.  
heaven <sup>n</sup>, I on earth: Thou lo- <sup>30, 31.</sup>  
vest <sup>Matth 6 9.</sup>

*Heavenly Meditations,*

o Col. 3. 12. vest things on high<sup>o</sup>, I base things below : Thou heavenly, I terrestriall. And how then may these contraries agree together p ?

p 2 Cor. 6. 15, 16. &c.

CHAP. 2.

*Of the misery and frailty of Man.*

a Rom. 7. 24. **O** Wretched Man that I am : when shall my crookednesse bee made even to thy straitnesse b ?

b Hol. 14. 10. Lord, Thou lovest solitari-  
c Mat. 6. 5, 6. nesse c, and I company; Thou  
d Esay 33. 11. silence d, and I noise; Thou  
e Psal. 25. 10. truth e, and I vanity; Thou pu-  
f Gen. 6. 5. rity g, and I follow filchinesse<sup>n</sup>.

And what more, Lord ?  
g Iob 15. 15. Thou art perfectly good i, I am  
i Ioh. 3. 7. evill k : Thou art godly, I am  
h Esay 64. 6. wicked m : Thou art holy n, I  
i Psal. 118. 1. am wretched o : Thou art righ-

29.  
Jer. 33. 11. Math 19. 16.

17. k Gen. 8. 21. Rom. 2. 10. 21. &c. l Rev. 15. 4. m 1 Kin. 8. 46. n Lev. 19. 2. 1 Sim. 2. 2 Esa. 6. 3. Rev. 7. 10. o Re. 3. 17.

*written by St. Augustine.*

teous p, I am sinfull : Thou  
art the Light<sup>r</sup>, I am blinde :  
Thou art the Life<sup>r</sup>, I am dead :  
Thou the Physician<sup>r</sup>, I am  
sicke : Thou the Ioy<sup>a</sup>, I am  
sorrow : Thou the soveraigne  
Truth<sup>e</sup>, I nothing but vanity,  
as all men living be<sup>v</sup>,

Alas therefore, O my Crea-  
tor<sup>z</sup> what shall I say ? Listen,  
O my Creator ; I am thy crea-  
ture<sup>a</sup>, and am now cast away :  
I am thy creature and now doe  
I dye ; I am thy creature<sup>b</sup>, and  
am now destroyed.

Thy workmanship I am.  
Thy hands have made mee<sup>c</sup>,  
and fashioned me.

O Lord, despise not the  
worke of thine hands<sup>d</sup> : re-  
spect the wounds of thine  
owne hands, I beseech Thee.

Loe, Thou hast written me  
upon the palmes of thine  
hands<sup>e</sup>. O Lord God, reade  
that writing, and save me.

B 4 Behold,

p Psal. 119.  
137.

Dan. 9. 14.

Revel. 16. 5.

q Eccles. 7. 2.

r Mica. 7. 8.

Iohn 14. 9.

Iohn 8. 12.

i Ioh. 1. 5. 7.

f Ioh. 11. 25.

Iohn 14. 25.

i Ma. 9. 12.

13.

u Iud. 13. 9.

x Iohn 14. 5.

v Psal. 39. 5.

Psal. 6. 2. 9. 1.

Wisd. 13. 1.

Deut. 32. 18.

Eccles. 12. 1.

a Esd. 8. 7. 8.

9.

b Psal. 13. 9.

13. 44.

c Psal. 119. 7.

d 1 Sam. 8. 8.

e Efo. 49. 16.

*Heavenly Meditations,*

f Psal. 42. 1, 2.

k Gen. 2. 23.

27.

Wis. 2. 23.

h Psal. 51. 10.

Psal. 28. 1.

Ioel 1. 18. 19.

k Iohn 14. 6.

l Psal. 119. 23

87, 88.

Esay 17. 7.

n Iob 7. 16.

Behold, I thy creature sigh  
 after thee<sup>i</sup>, thou art my Crea-  
 tor<sup>g</sup>, O make me new again<sup>n</sup>.  
 Behold, I thy Workmanship  
 cry unto thee<sup>i</sup>, thou art the  
 Life<sup>k</sup>, O quicken mee againe.  
 Behold I thy handy Worke  
 looke upon thee<sup>m</sup>, thou art my  
 Maker, ô repaire me againe.  
 Spare mee, ô Lord, for my  
 dayes are but vanity<sup>u</sup>.

o Gen. 18. 31,  
32.

What is Man that he should  
 talke with God his Maker!  
 Spare mee, ô God, speaking  
 unto thee. Be not angry with  
 thy servant<sup>o</sup> for presuming to  
 talke with so mighty a Lord.  
 Necessity hath no Law. Griefe  
 compels me to speake, and the  
 misery which I endure, enfor-  
 ceth me to cry out.

p Matth. 9.

12, 13.

q Iohn 8. 12.

r Iohn 1. 5

Sicke I am, I cry unto the  
 Physitian; blinde I am, I ha-  
 sten to the Light; I am dead,  
 and I sigh for life Thou art the  
 Physitian<sup>p</sup>; thou art the light<sup>q</sup>,  
 the

*written by St. Augustine.*

the life thou art<sup>r</sup>, O Iesus of Nazareth<sup>f</sup>.

<sup>r</sup> Iohn 14. 6

<sup>f</sup> Mat. 26. 7

Marke 1. 24.

Have mercy upon me, O Son of David<sup>r</sup>, O Fountaine of mercy<sup>u</sup>, have mercy upon me, and hearken to the diseased which cryeth for thine helpe.

<sup>r</sup> Mat. 9. 27.

Marke 10. 47

<sup>u</sup> Psal 36. 9.

O Light passing by, looke upon the blinde, stretch forth thine hand unto him, that hee may come unto thee, and see the light in thy Light<sup>x</sup>. O Life living everlastingly<sup>y</sup>, call a-gaine the dead unto life.

<sup>x</sup> Psal. 36. 9.

<sup>y</sup> Luke 1. 35

But what am I that speaketh unto thee? Woe is me, Lord: spare me, O Lord<sup>z</sup>, alas, I am even a rotten carcassee<sup>a</sup>, the meat of Wormes<sup>b</sup>, a loathsome vessell, even matter for fire<sup>c</sup>.

<sup>z</sup> Iob 7. 16.

<sup>a</sup> Esay 4. 19.

<sup>b</sup> Esay 51. 8.

<sup>c</sup> Mat. 25. 41.

What am I that speaketh unto thee? Woe is me, Lord, O Lord, spare me a wretched man<sup>d</sup>: A man indeed, borne of a woman. of short continuance, and full of trouble: a

<sup>d</sup> Luke 12. 27

Rom. 7. 4.

<sup>e</sup> Iob 14. 1.

*Heavenly Meditations,*

man indeed made like to vanity<sup>f</sup>, compared unto the foolish beasts<sup>g</sup>; and now in very deed like to them.

And what am I more? a darke Dungeon, miserable earth<sup>h</sup>, the childe of wrath<sup>i</sup>, a vessell of dishonour<sup>k</sup>, begotten in uncleannesse<sup>l</sup>, living in wretchednesse<sup>m</sup>, dying in distresse.

Out upon me wretch, what am I? Alas what shall become of me, that am a vessell of filthinesse, a coffin of rottennesse, replenished with stinch, and loathsomenesse, blinde, poore, naked, subject to very many troubles, ignorant both when I came into the world, and when I shall depart<sup>n</sup>, miserable, and mortall<sup>p</sup>, whose daies passe away like a shade<sup>q</sup>, whose life vanisheth like the moone light, now growing like a flower<sup>r</sup>, on the tree, and by and by wither-

f Psal. 114. 4.  
g Psal. 49. 12.  
20.

h Eccle. 10. 9.  
12.

i Eccle. 17. 33.

j Ephes. 2. 3.

k Rom 9. 21.

21.

l Psal. 51. 5.

m Job 14. 1.

n Gen. 37. 2.

o Eccle. 9. 12.

p Mat. 24. 44.

q Revel. 3. 3.

r Job 14. 1.

s Rom. 6. 12.

t Co. 4. 11.

u 1 Chro. 29.

ver. 15.

v Psal. 102. 11.

w Job 14. 2.

x Psal. 101. 15.

y Esa. 10. 6.



*written by S<sup>r</sup>. Augustine.*

withering, flourishing now, fading by and by?

My life, I say, is a fraile life, a fleeting life<sup>1</sup>, a life, that the more it lengtheneth, the shorter it waxeth, the more it increaseth, the higher it draweth towards death, a life transitory and deceitfull, replenished with the snares of death<sup>2</sup>.

*Job. 5. 7.*  
*CPA. 18 5.*

Now am I iocund, anon sad; now strong, anon sicke; now alive, anon dead: now I seeme happy, but am alwayes miserable: now merry, anon mourning And so are all things subject unto mutability, that nothing continueth in a stay one whole houre together.

Hence feare, thence trembling: hence hunger, thence thirst: thence cold, hence heat: hence faintnesse, then sorrow springeth: and after all these followeth untimely death; which suddenly doth carry miserable

*Heavenly Meditations,*

serable men away after a thousand wayes.

This man it killeth with sickness, that man it oppresseth with sorrow; this man it famisheth with hunger, that man with thirst it dispatcheth; this man it choaks with water, that man it stranglcth with an halter; One man it consumeth by fire, another it deuoureth by wilde beasts; with sword it slayeth another; another it corrupteth with poyson, and with some terrible feare it dispatcheth some other miserable man.

And yet there is a great misery beside all this; and that is, although nothing be more certaine than death, yet woteth not man when he shall depart<sup>u</sup>: and then takes he a fall, and leeseeth his hope<sup>x</sup> when in his owne judgement he stood full sure. For man cannot tell either when or where, or how he

ti Gen. 27. 3.

Psal. 39. 5.

Eccles. 6. 12.

x Iob 8. 13.

Erov. 30. 28.

*written by S<sup>c</sup>. Augustine.*

he shall die: yet it is appointed  
thar he shall dye v.

y Heb. 9. 27.

Now I see Lord, how great  
is mans wretchednesse, where-  
in I am, and yet feare not: how  
much the misery that I endure,  
and yet neither am troubled  
thereat, nor doe cry unto thee?  
But, Lord, I will cry unto thee,  
before I passe away, it haply I  
may abide in thee, and not bee  
passed away.

I will tell then, I will tell my  
misery: yea, I will confesse my  
vilenesse before thee, and not  
be ashamed.

O my fortitude z, by whom z Exod. 13. 3  
I am upholden, helpe me, assist Psal. 43. 3.  
me, O my strength a by whom a Act. 18. 1, 2.  
I am sustained. Come light b, b Ioh. 1. 4, 9.  
through which I see; appeare  
glory c, through which I re- c Psal. 3. 3.  
joyce; and life d, wherein I Psal. 61. 9.  
shall live, manifest thy selfe, d Ioh. 14. 1.  
O Lord my God e. e Psal. 119.  
35.

CHAP.

*Heavenly Meditations,*

CHAP. 3.

*Of Gods wonderfull light.*

**O** Light, which *Toby* saw, when though blinde : hee taught his sonne the way of life <sup>v</sup>. O light, which *Isaac* saw inwardly, when though outwardly blinde <sup>c</sup>, hee told his sonne what was to come <sup>d</sup>. O light, I say, invisible, to which all the depth of mans heart is visible <sup>e</sup>. O light which *Jacob* saw, when according to thine inward instruction, hee foretold what onwardly should happen to his sonnes.

Behold, darkenesse is upon the face of the deepe <sup>g</sup> of my minde, thou art light <sup>h</sup> : loe a misty dimnesse is upon the waters of mine heart, but thou art the truth <sup>i</sup>.

O Word by whom all things were made, and without which nothing

a Tob. 3. 9,  
10.

b Job 4. 3,  
4 & c.

c Gen. 27. 1.  
d Gen. 27. 28,  
30.

e 1 Kings 8.  
39.

f Chro. 28. 9.  
Eccle. 42. 17.

g Gen. 40. 1,  
2, 3, & c.

h Luke 2. 32.  
James 1. 17.

i John 1. 4. 6.

*written by St. Augustine.*

nothing was made <sup>k</sup>: O Word, <sup>k</sup> Iohn 1. 3.  
 which art before all things <sup>l</sup>, <sup>l</sup> Prov 8. 22. 7  
 and before which was nothing. <sup>23, 24, &c.</sup>  
 O word creating all things <sup>m</sup>, <sup>Wisd 9. 9.</sup>  
 without which all things are <sup>Eccles 24. 5.</sup>  
 nothing. O word governing <sup>6, &c. 12.</sup>  
 all things <sup>n</sup>, without which all <sup>m</sup> Iohn 1. 3.  
 things are nought worth. O <sup>Heb. 1. 3.</sup>  
 word which in the beginning <sup>n</sup> Heb. 1. 2, 3.  
 didst say, Let there be light, and  
 there was light <sup>o</sup>, say likewise <sup>o</sup> Gen 1. 3. 3  
 to me, Let there be light, and  
 light shall be made, and I shall  
 see light <sup>p</sup>, and discerne all that <sup>p</sup> Psal. 36. 9.  
 is not light. For without thee I <sup>q</sup> Esay. 5. 20.  
 put darknesse for light <sup>q</sup>, and  
 light for darknesse.

And so without thee there is  
 present for truth, error; for  
 wisdom, foolishnesse; confu-  
 sion and ignorance for know-  
 ledge; for sight, blindnesse;  
 by-pathes for the right way;  
 for life, death.

CHAP.

*Heavenly Meditations,*

## CHAP. 4.

*The frailty of mans  
Nature.*

**B**Ehold my Lord, because there is no life, there is death; nay, rather there is no death, because death is nothing. For thereby we come unto naught, while we dread not to make our selves nought<sup>a</sup> through sinne.

a 1 Pet. 10. 24.

And that deservedly, O Lord. For when we come to nought, like the running water<sup>b</sup>, wee are recompenced according to our workes: because without thee nothing was done<sup>c</sup>, and we by doing nothing are made nothing. For without thee, by whom all things are made<sup>d</sup>, and without whom nothing was made<sup>e</sup> (O LORD) the word<sup>f</sup>, O God the word<sup>g</sup>, by whom all things were made

b Psal. 58. 7.

c Iohn 1. 3.

d Prov. 8. 22.  
25, &c.

Heb. 11. 3.

e Iohn 1. 3.

f I Iohn 5. 7.

Rev. 19. 13, 12.

g Iohn 1. 3.

(without



*written by S<sup>r</sup>. Augustine.*

(without which was made nothing that was made) we are nothing.

Woe is me wretch, so often blinded: because thou art the light<sup>n</sup>, and I am not with thee.

*h. Mich. 7. 8.*

Woe is me wretch, so often wounded; because thou art i salvation, and I am not with thee.

*Iohn 1. 4. 9.*

*Iohn 8. 12.*

Woe is me wretch, so often infatuated; because thou art the truth<sup>k</sup>, and I am not with thee.

*i. Matth. 1. 28*

*Luke 1. 31.*

*Phil. 3. 20.*

*i. Tim. 4. 10.*

*k Iohn 14. 6.*

Woe is me Wretch, so often wandring, because thou art the way<sup>i</sup>, and I am not with thee.

*i Iohn 13. 6.*

Woe is me wretch, so often dead, because thou art life<sup>m</sup>, and I am not with thee.

*m Ioh. 11. 35.*

*Iohn 14. 6.*

Woe is me wretch, so often brought to nothing; because thou art the word, by which all things were made<sup>n</sup>, and yet I am not with thee, without whom nothing is made.

*n Iohn 1. 9. 10*

O Lord

*Heavenly Meditations,*

o 1 Ioh. 5. 7.

p Iohn 1. 3.

q Iohn 8. 12.

r Ioh. 1. 5. 7.

r Gen. 1. 3.

s Iohn 14. 6.

t 1 Iohn 1. 5,

6. 7.

u Psal. 119.

verse 76.

v Esay 53. 6.

x Iohn 8. 44.

y Io. 1. 21, 27.

y 2 Tim. 1. 11.

H. b. 2. 14, 15.

z Eph 3. 7, 8.

Col. 1. 12, 13.

a 1 Pet. 2. 35.

b Psal. 116. 11.

c Rom. 5. 12.

d Gen. 1. 3.

e Psal 36. 9.

f Psal 13. 3.

g Psal. 27. 3.

h Esay 60.

10. 30.

Psal. 38. 12.

i Ecclef 34.

14, 15, &amp;c.

k Psal 135. 18.

Psal. 69. 30.

l Deut. 6. 13.

m Matth 4. 10.

n Esa. 63. 10.

Gal. 4. 5, 6.

&amp;c.

O Lord the word o, O God the word p, who art the light q, by whom light was made r, who art the way, the truth, and the life s, in whom there is neither darknesse t, error u, vanity x, nor death v. The light without which all is darknesse x; the way, without which all is but by-pathes y, the truth, without which all is but falsehood z, the life, without which every thing is death c.

Speake the word Lord, let there be light d, that I may see the light e, and shunne darknesse: see the way and shunne by-pathes: see the truth, and shunne falsehood: see life, and shunne death.

Enlighten me f, O Lord, my light g, my glory h, and my salvation, whom I will feare i, my Lord, whom I will praise k, my God, whom I will worship my father m, whom I will honour n,

*written by St. Augustine.*

honour<sup>n</sup>, and my Spouse<sup>o</sup> for whom I will keepe my selfe. n Mal. 1. 6.  
Deut. 5. 16.  
o Eph. 5. 25.

Enlighten, o light, enlighten me poore soule sitting in darknesse and in the shadow of death<sup>n</sup>, and direct my feet into the way of peace, that I may enter thereby into the place of thy glorious tabernacle, even to the House of God, with the voice of joy<sup>n</sup>, and thanksgiving. For true confession is the very way<sup>r</sup> whereby I may come unto thee; the way, by which I may come out of by-patches, and goe againe unto thee the way. For thou art the true way unto life. p Psal. 107.  
10. 14.  
Luke 1. 79.  
q Psal. 42. 4  
r Rom 10. 10.  
s John 14. 6.

### CHAP. 5.

*What is meant by becomming nothing.*

I Will confesse therefore, O Father, Lord of Heaven and Earth<sup>n</sup>, unto thee will I confesse a. Mat 11. 27.

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b Pſal. 31. 5.

feſſe my wickedneſſe <sup>b</sup>, that I  
may attaine unto thy mercy.

c Iohn 14. 6.

d Ezra 9. 7.

Plaſ. 81. 5.

e Iohn 14. 6.

I became wretched, and was  
brought unto nothing, yet  
knew I not ſo much, for thou  
art the truth <sup>b</sup>, and I was not  
with thee. Mine iniquities did

wound me <sup>d</sup>, yet was I not  
troubled; for thou art the life,

and I was not with thee. They  
brought me unto nothing, for

f Iohn 1. 1.

Heb. 1. 1, 3.

thou art the Word <sup>f</sup>, and I was  
not with thee, by whom all  
things were made, without

whom nothing was made <sup>g</sup>,  
And therefore being without

thee I became nothing. For it  
is nothing which bringeth un-

to nothing.

By the Word all things were  
made <sup>h</sup>, whatſoever was made,

and after what forme ſoever  
they were made,

i Gen. 1. 31.

Eccleſ. 39.

16. 30.

Mathe 7. 37.

And God ſaw all that he had  
made <sup>i</sup>, and loe it was exceed-

ing good. All things that were  
made,

made,

1. Booke 25 Chap 5.

*written by S<sup>r</sup>. Augustine.*

made, were made by the Word: then whatsoever things were made by the Word, are exceeding good.

Wherefore be they good? Because all things were made by the Word; and without it was made nothing that was made <sup>k</sup>. For nothing is good <sup>k</sup> Ioh. 1. 3. without the soveraigne good.

But whereas good is not, there is evill, which indeed is nothing, because evil is nought else, but the want of good: even as blindness is nought else, but the want of the sight.

Evill then is nothing, because it was made without the Word, without which nothing was made.

I Iohn 1. 3.

And that is evill, which is deprived of that good, whereby all things that are, were made. But those things which be not are not made by him. And therefore they are nothing.

Then

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m Ioh. 1. 1. 3.

n Gen. 1. 3. 1.

Eccles. 32. 16.

Then whatsoever was not made is evill. Because all things that were made, were made by the Word<sup>m</sup>. And all wch were made by the word, were exceeding good: wherefore forsomuch as all things were made by the Word, evill things were not made by it.

o Eccles. 39. 16, 33.

p Iohn 1. 3.

So it remaineth, that whatsoever things were not made, are not good: for all things are good which were made. Therefore the things not made, are evill: and so consequently nothing. because without the Word nothing was made<sup>p</sup>. Evill then is nothing, because it was not made.

q Gen. 1. 3. 1.

But how is evill, if it was not made? Because evill is a privation of that which good is, the row which good was made<sup>q</sup>. Then to be without the Word is evill, which is to be as nothing. For besides it, is nothing.

But



*written by S<sup>c</sup>. Augustine.*

But what is it to be separated from the Word? If thou wouldest know that, listen what is meant by the Word.

The Word of God saith<sup>r</sup>, I r Iohn 14. 6.  
 I am the way, the truth, and the life. Therefore to be separated from the Word, is to be without the way, without the truth, without life, and so nothing without him: and so evil, because it is without the word, by whom all things were made<sup>r</sup>, I Iohn 1. 1, 3.  
 and they were excellently good<sup>r</sup>.  
 r Gen. 1. 31.  
 Eccle. 39. 16,  
 33.

Againe, to be separated from the Word, by which all things were made<sup>u</sup>, is nothing else but to undoe, and of something to become nothing. For without him it is nothing.  
 u Iohn 1. 3.

As often therefore as thou declinest from that which good is, thou separatest thy selfe from the Word. For that is good. And so thou art made nothing,

*Heavenly Meditations,*

nothing, because thou art with  
out the Word, without which  
was made nothing that was  
made.

x Iohn 1.3.

y Mic. 7.8.

Now then, O Lord, my  
light y, thou hast lightned me,  
that I may see thee; I have  
seene, and know, that as often  
as I am separated from thee, so  
oft I become nothing. Because  
I forget goodnesse z, which  
thou art a; and therefore am  
made evill,

z Det. 32.

a Mat. 19. 16,  
17.

Woe worth me wretch that  
never marked, how I became  
nothing when I forsooke thee.  
But what needsthis complaint? ve  
If I was nothing, I needed not  
to know.

We know that evill is no-  
thing: and that is not, which is  
nothing: and that which is not  
good, is not, because it is no-  
thing.

If therefore I was nothing w  
when I was without thee, I waigh  
bu

*written by S. Augustine.*

but as nothing, even like an  
 Idoll, which is nothing<sup>b</sup>, ha- b 1 Cor. 8. 4.  
 ving eares and heareth not<sup>c</sup>; a c Psal 135.  
 nose, and smelleth not<sup>d</sup>; eies, d 17, 26.  
 and seeth not; a mouth, and d Psal. 125. 5.  
 speaketh not; hands, and fee- 6, 7.  
 leth not; feet, and walketh not;  
 and all the proportion of mem-  
 bers, and yet liveth not.

## CHAP. 6.

*How the soule offendeth  
through sinne.*

SO the as long as I was with-  
 out thee, I was nought but  
 very nothing: and therefore  
 not blinde I was, deafe I was, and  
 without sense. For I neither  
 knew what good was; nor  
 shunned what evill was; nor  
 perceived my wounds when I  
 was hurt; nor saw the darke-  
 nesse which I was in. Because  
 I was without thee, the very  
 light<sup>a</sup>, which lighteneth eve- a Ioh. 1. 4. 9.  
 ry

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ry man that commeth into the world.

Alack therefore, they wounded mee, yet I sorrowed not; they healed me, yet I perceived not for that I was not; because I was without life<sup>b</sup>, which is the word<sup>c</sup>, by whom all things were made.

<sup>b</sup> Ioh. 14. 6.

<sup>c</sup> Ioh. 1. 1. 3.

<sup>d</sup> Esas. 60. 19.

30.

Ioh. 12. 35,

36, 37.

<sup>e</sup> Hof. 7. 13.

<sup>f</sup> Iob. 11. 21.

Ioh. 14. 6.

<sup>g</sup> Ge. 1. 26, 27.

Iob. 31. 4.

Col. 3. 16.

<sup>h</sup> Iohn 8. 12.

<sup>i</sup> Ioh. 1. 5. 7.

<sup>j</sup> Luke 1. 79.

<sup>k</sup> Psal. 51. 1.

<sup>l</sup> Pla 22. 19, 30

<sup>m</sup> Psal. 18. 1.

3, &c,

<sup>n</sup> Psal. 9. 2.

<sup>o</sup> Exod. 15. 2.

And therefore, O Lord my light<sup>i</sup>, mine enemies did with me even what they would, they struck me, they stripped mee, they polluted me, they corrupted me, they wounded me: yea they killed me, because I forsok thee, and so became nothing without thee.

Alacke, O Lord my life, by whom I was made, my light<sup>h</sup>, whereby I am directed, have mercy upon me<sup>k</sup>, o defender of my life, and raise me up again, o Lord my God<sup>m</sup>, my hope my strength<sup>o</sup>, my rock and my comfort in the day of

*written by St. Augustine,*

my trouble. Consider mine <sup>p Psal. 55. 16,</sup>  
 adversaries, and deliver me <sup>17.</sup>  
 let them which hate me <sup>q Psal. 25. 19,</sup> flie  
 away from my presence, and <sup>20.</sup>  
 through thee let me live in <sup>r Psal. 18. 17.</sup>  
 Thee. <sup>Psal. 59. 1, 2.</sup>  
<sup>s Psal. 68. 1.</sup>

For they have watched me, <sup>t Psal. 37. 32.</sup>  
 and seeing me without Thee,  
 have despised mee. They parted  
 among themselves the garments <sup>u Psal. 22. 18.</sup>  
 of vertue, where withall  
 thou hadst cloathed mee; they  
 made a way through me; they  
 trode me under their feet, they  
 defiled thine holy temple <sup>x Psal. 79. 1.</sup>  
 with the dregs of wickednesse,  
 they left me desolate, pining  
 away through sorrow. I followed  
 after, blind and naked,  
 and shackled with the cords  
 of wickednesse. They dragged <sup>y Prov. 5. 22.</sup>  
 me after them in their circuit  
 from vice to vice; and from  
 mire to mire: and so went I full  
 weakely. God knowes, before  
 the face of him that pursu'd me

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Bond I was, yet liked I slavery; blinde, and desired blindness; bound, and did not abhorre the shackles. I thought soure sweet, and sweet to bee soure <sup>z</sup>.

<sup>z</sup> Esai. 5. 30.

Miserable I was, yet knew I not so much, because I was without thy Word, without which nothing was made <sup>a</sup>, through which all things are maintained, without which all things are brought to nothing.

<sup>a</sup> Ioh. 1. 3.

For as all things by it were made <sup>b</sup>, and without it was made nothing: so by it are all things maintained, whatsoever is either in heaven, or in the earth, in the sea, or in any deep place. Neither can any part stick to other either in a stone or in any other thing created did not the Word, by which all things were made maintaine it.

<sup>b</sup> Iohn 1. 3.

Wherefore, O Word, I will cleave



*written by S. Augustine.*

cleave to thee: that thou maist  
 save me. For when I forsooke  
 thee, I had perished, haddest  
 not thou which diddest make  
 me <sup>d</sup>, renewed me againe.  
 I sinned, Thou diddest visit  
 me; I fell, thou diddest erect  
 me: I was ignorant, thou did-  
 dest teach me <sup>a</sup>, I was blinde,  
 thou diddest lighten me <sup>b</sup>.

e Psal. 73. 28.

d Gen. 1. 26.

27.

Wis. 2. 23.

Eccl. 17. 1. 2.

Col. 3. 10.

e Psal. 8. 4.

Act. 15. 24.

f Psal. 37. 24.

g Psal. 71. 7.

Psal. 49. 10. 12

h Iohn 1. 9.

## CHAP. 7.

*Of Gods manifold benefits con-  
 ferred upon man.*

O My God <sup>a</sup>, shew me how  
 much I wretch am bound  
 to love thee: how much I am  
 bound to praise thee: how  
 much I am bound to please  
 thee.

a Psal. 71. 2.

Thunder <sup>b</sup>, O Lord, with a  
 great and mighty voice from  
 above, into the inward care of  
 mine heart.

b Psal. 18. 13.

c Ps. 119. 155.

Psal. 143. 10.

d Psal. 71. 2.

f Psal. 37. 20.

Teach me <sup>c</sup>, and save me <sup>d</sup>,

C 3

fo

*Heavenly Meditations,*

so wil I praise thee, for creating me<sup>e</sup>, when I was nothing: for lightning me, when I was in darknesse<sup>f</sup>: when I was dead<sup>g</sup>, for reviving mee: for cherishing me even from my youth<sup>h</sup> with all good things.

Thou doest nourish me unprofitable worme<sup>i</sup>, stinking in wickednesse<sup>k</sup>, even with all thy most excellent benefits<sup>l</sup>.

Open to me, o key of *David*, which dost open<sup>m</sup>, and no man shutteth against him, to whom thou openest; and dost shut, and no man openeth to him against whom thou shuttest: Open to me the doore of thy countenance, that I may enter and behold, and know, and praise thee with all mine heart. For great is thy mercy towards me<sup>n</sup>, and thou hast delivered my soule from the lowest grave.

O Lord our God how excellent

e Gen. 1. 10.  
27.

f Eccl. 17. 1,  
2, 3 &c.

g Luk. 1. 78.  
79.

h Rom. 8. 11.  
i Psal. 71. 5.

j Job 25. 6.

k Psal. 51. 1,  
2 3.

l Mat. 5. 45.

m Esa. 22. 22.  
Re. 6. 3. 7.

n Psal. 86. 13.

*written by S<sup>t</sup>. Augustine.*

cellent is thy name in all the  
world °? What is man, that ° Psal. 8. 1, 9.  
thou art mindfull of him P? p Psal. 8. 4.  
and the Son of man, that thou  
visitest him?

O Lord, the hope of the  
godly, and the Tower of their  
strength q; ô God, the life of q Psal. 61. 3.  
my soule r, by which I live, r Ioh. 4. 14.  
without which I die; ô light, s Act. 17. 28.  
of mine eyes, by which I see, t Psal. 27. 1.  
without which I am blinde;  
ô the joy of mine heart, and of  
my soul, let me love thee with  
all mine heart u, with all my u Deut. 6. 5.  
soule, with all my strength, and Deut. 10. 18.  
with all my bowels: Because Mat. 22. 37.  
thou didst love me first x.

x I Ioh. 4. 19.

And whence is it, ô Creator  
of heaven y, and of earth, and y Ester 13. 10.  
of the sea, which needest no Esai 51. 13.  
good thing of mine z; whence z Psal. 50 7.  
is it that thou hast loved me? 8, 9, &c.

O wisdom, which openest  
the mouth of the dumbe a, ô a Wisd. 10. 1.  
Word, by whom all things

C 4 were

*Heavenly Meditations,*

b Ioh. 1. 1, 3  
c Psal. 51. 15.  
d Psal. 26. 7.

were made<sup>b</sup>, open my lippes<sup>c</sup>,  
give me a voice of thanksgiv-  
ing<sup>d</sup>, that I may utter out all  
the benefits, which thou Lord  
hast bestowed upon mee, even  
from the beginning.

e Gen. 1. 27.  
Iob 33. 4.  
Psal 100. 3.  
Ecl. 17. 1, 2.  
Col. 3. 10.  
f Rom. 8. 39,  
30.  
g Prov. 8. 23,  
24, 25, 26, &c.

For lo I am, because thou hast  
created mee<sup>e</sup>. And the cause  
why thou didst create & num-  
ber me among thy creatures,  
was thy predestination from  
everlasting<sup>f</sup>, before thou ma-  
dest any thing from the begin-  
ning; before thou didst spread  
abroad the heavens, when there  
were no depths, neither hadst  
thou made the earth, nor setled  
the mountaines, before the  
fountaines abounded with wa-  
ter. Before all these things  
which by thy Word thou didst  
create<sup>h</sup>, thou in thy most cer-  
taine providence of truth, didst  
foresee that I should be, yea thy  
minde was to make me thy  
creature.

h Ioh. 1. 3.

And

*written by S. Augustine,*

And whence then is it, O  
 my Lord, O gracious and  
 most high God, whence is it,  
 O most mercifull Father, most  
 mighty Creator, and alwaies  
 loving? What deserved I at  
 thy hands? What goodnesse  
 sawest thou in mee, that mo-  
 ved thy most glorious Majesty  
 to create me?

1 Bar. 1. 12.  
 k 1 Sal. 113. 5.  
 2 Eld. 7. 26.  
 1 Psal. 27. 10.  
 Esa. 63. 16.  
 Luke 6. 36.  
 m Eccl. 16.  
 12. 9.  
 Eccl. 17. 1, 2.  
 3 &c.  
 n Psal. 27. 10.

When I was not thou diddest  
 create me. I was nothing, and  
 of nothing thou diddest make  
 me somewhat.

o Gen. 1. 27.  
 Col. 3. 10.  
 Wis. 1. 23.  
 p Psal. 100. 3.

And what kinde of some-  
 what? Not a drop of water,  
 nor fire, nor a bird, nor a fish,  
 nor a serpent, nor a brutish  
 beast, nor a stone, nor a stocke,  
 nor of that kinde of things  
 which have onely their being,  
 nor of that whose nature is on-  
 ly to bee, and to grow: nor of  
 that which have onely being,  
 growing, and sense. But above  
 all these things, it is thy will

C 5 that

*Heavenly Meditations,*

that I should consist both of those things which have but onely being, for I am : and of those things which as well grow as bee ; for I am , and grow : and of those things also which have being, growing, and sense ; for I am, grow, and perceive.

And yet more then this, thou hast made me a little inferiour to the Angels 4. For I have received reason at thy hands to know thee , as well as they.

9 Heb. 1. 7.

A little inferiour I confesse. For they have an happy knowledge of thee, even as thou art, but I know thorow hope: they face to face<sup>r</sup>, but I darkely thorow a glasse: they fully, but I in part.

11 Cor. 13.  
10, 2.

CHAP.



*written by S. Augustine.*

## CHAP. 8.

*The happy state of man in the  
life to come.*

**B**Vt when that which is  
perfect is come<sup>a</sup>, that in part  
shall be abolished; when with  
open face<sup>b</sup>, wee shall see thy  
face.

<sup>a</sup> 1 Cor 13.  
10. 11.<sup>b</sup> 2 Cor 3. 18.

Then what shall let us to be  
as good even as angels<sup>c</sup> seeing  
thou, Lord, hast bedecked vs  
with the crowne of hope,  
which is adorne d with glory  
and honour; and seeing thou  
hast exceedingly advanced us  
as thy very friends?

<sup>c</sup> 2 Heb 2. 7.  
1 Gal. 8. 43.

Yea, every way as good then  
and equall to Angels. For so  
saith thy truth; they are equall  
unto the Angels<sup>d</sup>, and are the  
sons o' God.

<sup>d</sup> Luke 10. 34.

What are they else but the  
sons of God if they be equall  
unto Angels? Indeed they shall  
be

*Heavenly Meditations,*

be the sonnes of God, because the Sonne of man is made the Sonne of God.

So that considering this thing, I dare boldly say, Man is not a little inferiour to Angels<sup>e</sup>, Man is not onely equall unto Angels<sup>f</sup>, but man is above Angels. Because a man is a God<sup>g</sup>, and God is a man<sup>h</sup>, but not an Angel.

And because the word which was in the beginning<sup>i</sup>, God with God: the Word whereby God said, Let there bee light<sup>k</sup>, and light was made: the Word by which all things in the beginning were made, became flesh<sup>m</sup>, and dwelt among us, and wee have scene the glory thereof, I say man is the most excellent creature of all other

Behold thy glory, in which I glory<sup>n</sup>, at what time soever I do glory: Loe my joy, wher-

in

e Heb. 2. 7.  
f Luk. 20. 35.

g Mat. 1. 23.  
& 16. 27.

Luk. 3. 11.  
h Iohn 1. 14.

i Ioh. 4. 21.

k Gen. 3. 3.

l Iohn 1. 3.  
m Iohn 1. 14.

n Ier. 9. 23.

*written by S. Augustine.*

in I rejoyce<sup>o</sup>, when I doe re-  
joyce, O Lord my God, my  
life<sup>p</sup>, and the whole glory of  
my soule.

Therefore, O Lord my God,  
I confesse that creating mee a  
reasonable creature, thou didst  
create me after a sort as good as  
Angels. For by thy word I may  
be made perfect, so that I may  
attaine unto the very state of  
Angels, and have the adoption  
of sonnes<sup>q</sup>, by thine onely be-  
gotten Sonne, O Lord, thy  
welbeloved Sonne<sup>r</sup>, in whom  
thou art well pleased: by thine  
onely and right heire<sup>s</sup>, of one  
substance with thee<sup>t</sup>, and co-  
eternall<sup>u</sup>, even Iesus Christ our  
onely Lord<sup>x</sup>, our Redeemer<sup>y</sup>,  
our Inlightner<sup>z</sup>, our Comforter<sup>a</sup>,  
our Advocate with thee<sup>b</sup>,  
and the sight of our eyes<sup>c</sup>: who  
is our life<sup>d</sup>, and our Saviour<sup>e</sup>

<sup>o</sup> Phil. 4. 4.

<sup>p</sup> Psal. 42. 8.

<sup>q</sup> Rom. 8. 15.

<sup>r</sup> Gal. 4. 5.

<sup>s</sup> 1 Joh. 1. 5.

<sup>t</sup> Mir 3. 17.

<sup>u</sup> Math. 7. 5.

<sup>v</sup> 2 Pet. 1. 17.

<sup>w</sup> Ro. 8. 16, 17.

<sup>x</sup> Heb. 1. 2.

<sup>y</sup> Heb. 1. 3.

<sup>z</sup> Heb. 13. 8.

<sup>a</sup> Rom. 5. 1.

<sup>b</sup> Rom. 6. 23.

<sup>c</sup> 1 Cor. 1. 7, 8.

<sup>d</sup> 9, 10.

<sup>e</sup> v. Mar. 20. 28.

<sup>f</sup> 1 Cor. 1. 30.

<sup>g</sup> Ephes. 1. 7.

<sup>h</sup> 1 Tim. 2. 6.

<sup>i</sup> Heb. 9. 25, 26,

<sup>j</sup> 27, 28.

<sup>k</sup> 2 Joh. 1. 4, 9.

<sup>l</sup> 2 Cor. 1. 5.

<sup>2</sup> Thes. 2. 16, 17. <sup>b</sup> 1 Joh. 2. 1. <sup>c</sup> Joh. 8. 12. John 1. 5, 7.

<sup>d</sup> Joh. 3. 21, 24. <sup>e</sup> Math. 1. 21. Luke 2. 11. Act. 12.

and

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f Col. 1. 27.

i Tim. 1. 1.

g Ioh. 15. 3.

Ephes. 5. 2.

i Ioh. 3. 6.

h Ephes. 3. 12.

i Heb. 4. 16.

k Iohn 1. 12.

and our onely hope<sup>i</sup>, who hath loved us more then himselfe, by whom we have an assured trust laid up in store with thee<sup>h</sup>, and free accessse unto thee<sup>i</sup>; because hee gave them power to be the Sonnes of God<sup>k</sup>, to them, I say, that beleeeve in his Name.

l Gen. 1. 26,

27.

m Cor. 11. 7.

n Ioh. 1. 12.

Rom. 8. 15, 16,

32.

I will praise thy Name, O Lord, who by creating me after thine own image and similitude<sup>l</sup>, hast made me capable of so great glory, as in time to become the Son of God<sup>n</sup>.

This condition neither trees, nor stones, nor generally those things which either move, or increase in the aire, or in the sea, or in the earth, attaine unto, because he gave them no power by the word, to become the Sons of God<sup>m</sup>; for they have no reason. For in reason consisteth the power, whereby we know God. And this power

*written by St. Augustine.*

power he hath given unto men whom he hath made reasonable, after his owne image and likenesse o.

o Gen. 9. 6.

I also, o Lord, am a man through thy grace, and by thy grace may be thy son, which they cannot be.

Col. 3. 10.

Whence have I it, o Lord, the sovereign truth p, and true Soveraigne, even the first-born of every creature q, whence have I it, that I may be the Sonne of God, which they cannot be?

p Iohn 14. 6.

q Col. 1. 15,

16, 17.

r Iam. 5. 19.

Din 6. 25.

Baue. 4. 10,

14. &c.

Gen. 1. 1, &c.

f Gen. 1. 1, 3,

&c.

Iohn 1. 3.

Gen 1. 26 27

Psal. 100. 3.

Wis. 2. 23.

Eccel. 17. 1,

23, &c.

1 Gen. 1. 25.

Ier. 17. 5.

x Gen. 1. 11,

2.

Iob 38. 21,

25, 27, &c.

Thou art the same God for ever, thou madest all things, thou diddest create both man, and beasts, and stones, and all green things upon the face of the earth. For no merits went before, nor deserts Because only of thy goodnesse thou createdst all things. All creatures were like in merits. For none at all deserved ought.

How

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How is it then that thy mercie doth more appeare in this thy reasonable Creature, then in all the rest which have no reason? Why am not I as all they be, or else all they as I, or I alone as they? What merits had I? What had I deserued? that Thou shouldest create me of power to become the Sonne of God<sup>v</sup>, and deny the same to all thy other creatures?

1 Iohn 1. 12.  
Rom. 8. 15,  
16, 17.

Be it farre from mee, Lord, that I should thinke I had any merits. It was only thy Grace, it was of thy meere goodnesse, that I should be partaker of that sweetnesse.

Wherefore through Grace which moved Thee to create me of nothing<sup>2</sup>, O Lord, giue me this Grace, I beseech Thee that I may thanke Thee<sup>a</sup> for this thy Goodnesse.

2 Ioh 10. 8.  
Iob 33. 4.  
Psal. 109. 7. 3.  
a Psal. 111. 12.  
17.



CHAP. 9.

*Of Omnipotencie.*

**T**Hine Almighty hand, O  
God, which is one, and the  
same alwayes<sup>a</sup>, hath created <sup>a Mat. 23. 6.</sup>  
both the Angels in heaven, and  
the little wormes in earth<sup>b</sup>, no <sup>b Gen. 1. 24,</sup>  
whit more glorious in them, <sup>25.</sup>  
nor inferiour in these.

For as none other hand could  
create an Angel, so none other  
could make the vilest worme:  
as none other could lay abroad  
the heavens<sup>c</sup>, so none other <sup>c Iob 9. 8.</sup>  
fashion the smallest leafe of a <sup>Psal. 104. 1, 2,</sup>  
tree: as none other could make <sup>3. &c.</sup>  
one haire white or blacke<sup>d</sup>, <sup>d Mat. 5. 35.</sup>  
but only thine almighty hand, <sup>e Mat. 19. 26.</sup>  
to which all things are pos- <sup>Mar. 10. 27.</sup>  
sible<sup>e</sup>. <sup>Mic. 14. 35.</sup>  
<sup>Luk. 11. 17.</sup>

For it is no more possible for  
Thee to create a worme, then  
an

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f Psal. 42. 5.

g Ps. 104. 5, 6.

h Job 33. 23.

Psal. 135. 3.

i Psal. 135. 6.

an Angel, nor more impossible to spread out the heaven<sup>s</sup>, then a leafe. It is no easier for thee to fashion a small haire, then a bigge body; nor harder to build the earth upon the water; then to lay the warers upon the earth. For thou God diddest what Thou wouldest in heaven and in earth, in the sea, and in all the deeps<sup>i</sup>, and me among other things Thou didst make, even as Thou wouldest, couldest, and knewest best.

k Mat. 19. 26

l Luke 18. 27.

Thine hand, ô Lord, could have made me k, a stone, or a bird, or a serpent, or some bruite beast; it knew as much, but it would not for thy mercy sake.

Wherefore then am I not a stone, or a tree, or a beast? Because thy goodnesse hath so ordained. Yet did not any merits of mine prevent thee, that thou shouldest appoint it so.

CHAP.

1, Booke . 47 Chap. 10.  
*written by S<sup>c</sup>. Augustine.*

## CHAP. 10.

*The incomprehensible praise  
of G O D.*

**W**Here shall I get, o my  
Lord, where shall I get  
sufficient Praises to extoll  
Thee ?

<sup>a</sup> Psal. 106. 2.

For thou madest me <sup>b</sup> as it <sup>b</sup> pleased Thee, without mine  
helpe: so canst Thou magnifie  
Thy selfe as it pleaseth Thee,  
without me.

<sup>b</sup> Psal. 100. 3.

Before Thee, o Lord, Thy  
praise is Thy selfe. Let all Thy  
works praise Thee <sup>c</sup>, according  
to thine excellent greatnesse <sup>d</sup>.

<sup>c</sup> Song of the  
three chil-  
dren, verse 37.

Thy praise, o Lord, is in-  
comprehensible <sup>e</sup>. It is neither  
in heart conceived, nor uttered  
by mouth, nor perceived by  
care. For these things do passe  
away: but thy praise, o Lord,  
endureth for ever.

<sup>d</sup> Psal. 150. 2.

<sup>e</sup> Psal. 106. 2.

<sup>f</sup> Esai. 40. 6,

7, 8.

The

*Heavenly Meditations,*

The thought hath a beginning, and hath an end; the voice hath a sound, and the voice doth vanish; the care doth heare, and hearing ceaseth: but thy praise, O Lord, endureth for ever.

Who then can praise thee? what man can shew forth thy praises? Thy praise is not transitorie, it endureth for ever.

g Psal. 106. 2.  
Eccles. 43.  
30, 31.

Hee doth praise Thee, who beleeveth Thee to bee thine owne praise. Hee doth praise Thee, who knoweth himselfe unable to attaine unto Thy praise. O perpetuall praise, never vanishing; in Thee is our praise, in Thee shall my soule rejoyce h.

h Jer. 9. 29. 23  
1. Cor. 1. 3.

We praise thee not, but thou praiselt Thy selfe, by Thy selfe and in Thy self: and our praise also is in Thee.

Then have wee true praise, when we have praise of Thee; when

i 1. Cor. 4. 4.

1. Booke 49 Chap. 10.

*written by S<sup>t</sup>. Augustine.*

when the light doth allow the  
light. For thou the true praise  
givest due commendation.

<sup>k</sup> Deut. 10. 12.

<sup>p</sup> Sal. 118. 14.

<sup>E</sup> sai. 22. 3.

<sup>l</sup> Rom. 2. 39.

And as often as wee seeke  
praise of any other beside  
thee, so often doe we lose thy  
praise. Because that is transito-  
ry, but thine is eternall. If we  
goe after transitory, wee for-  
goe eternall: and if wee love  
eternall, wee must loath the  
praise that is transitory.

O Lord, my God<sup>m</sup>, praise  
eternall<sup>n</sup>, of whom all praise,  
without whom there is no  
praise, without Thee I am  
unable to praise Thee: let me  
have Thee, and I will praise  
Thee.

<sup>m</sup> Psal. 7. 1, 3.

<sup>n</sup> Deut. 10. 21.

For what am I Lord, of my  
selfe, that I should praise thee?  
Dust and ashes am I<sup>o</sup>, a dead  
and stinking dogge<sup>r</sup> am I, a  
worme<sup>q</sup>, and very rottenesse  
am I.

<sup>o</sup> Gen. 8. 29.

<sup>p</sup> 1 Sa. 24. 15.

<sup>2</sup> Sam. 9. 8.

<sup>b</sup> Job. 25. 6.

What am I to praise thee, O  
Lord

*Heavenly Meditations,*

r Est. 14. 19.

Ier. 32. 18.

f Job 2. 10.

c Esai. 57. 15.

Lord God most mighty<sup>r</sup>, in  
whose hand is the breath of all  
mankinde<sup>f</sup>, which inhabitest  
the eternity<sup>r</sup>.

u Ioh 8. 12.

i Iohn 1. 5, 7.

x Ioh 14. 6.

y Ioh 14. 6.

z Psal. 144. 4.

Shall darknesse praise the  
light, or death life? Thou art  
light<sup>u</sup>, I am darknesse; Thou  
life<sup>x</sup>, and I am death. Shall  
vanity commend the Truth?

Thou art the Truth<sup>y</sup>, but I a  
man become like to vanity<sup>z</sup>.

a Wisd. 7. 1.

b Eccl. 10. 11

c Job 3.

d Psal. 51. 5.

e Job 14. 4.

f Eccl. 15. 2.

Why then Lord shall I praise  
Thee? Shall my misery praise  
Thee? Shall stinke commend  
sweetnesse? Shall mans morta-  
lity<sup>a</sup>, who is heretoday, and  
gone to morrow<sup>b</sup>, praise thee?

Shall man who is very rot-  
tenesse, or the Sonne of man<sup>c</sup>  
a very worme<sup>c</sup>, praise Thee?

O Lord shall he that is con-  
ceived<sup>d</sup>, born<sup>e</sup>, and brought  
up in wickednesse, praise thee?  
no my God Praise is not seem-  
ly in the mouth of a Sinner<sup>f</sup>.

O Lord my God, let thine

owne



*written by S. Augustine.*

owne incomprehensible power<sup>g</sup>, thine owne unlimitable wisdome<sup>h</sup>, thine owne unspeakable goodnesse<sup>i</sup>, commend thee. Let thy more then excellent clemency, thy more then abundant mercy<sup>k</sup>, thine everlasting vertue also, and divinity<sup>m</sup> praise Thee.

Let thine almighty power<sup>n</sup>, with thy soveraigne gentleness and love, whereby Thou hast created us<sup>o</sup>. O Lord God, the very life of my soule<sup>p</sup>, praise Thee:

g Esa. 44. 6, 7.

h Pl. 1. 145. 3.

i Job. 1. 7.

k Neh. 9. 35.

m Esa. 40. 28.

n Pl. 145. 9.

o Gen. 1. 26.

p Pl. 69. 13.

m Esa. 40. 28.

Ier. 10. 10.

n Tim. 1. 17.

o Esa. 40. 28.

p Pl. 100. 3.

q Pl. 42. 8.

## CHAP. 11.

*The hope of a Christian must be cast upon God.*

AND I thy creature<sup>a</sup>, will trust in the shadow of thy wings<sup>b</sup>, even in Thy mercy, whereby thou diddest create mee.

a Gen. 1. 26;

b Pl. 139. 14.

c Pl. 57. 10.

Help

*Heavenly Meditations,*

Helpe thy creature, whom of thy mercy thou hast created; let me not perish through my sinne, whom of thy goodnesse Thou hast fashioned; neither be confounded in my misery, whom of thy clemency Thou hast made.

For what profit is in creating me, if I goe downe into mine owne corruption? what? hast thou O God, created the sonne of men in vaine?

e Psal. 8. 47.

d Psal. 100. 4.

Wisd. 2. 25.

Thou hast created mee O Lord, governe that which thou hast created. Despise not, O GOD, the worke of thine hands.

e Psal. 138. 8.

Of nothing thou didst create me, and doubtlesse doe not Thou Lord direct me I shall come againe to nothing.

e Gen. 1. 16.

For as I was not sometime and thou didst make of me nothing: so Lord, if thou do not governe me, I shall returne

e Esa. 40. 28.

*written by Sr. Augustme.*

to nothing in my selfe.

Helpe me, O Lord<sup>n</sup> my life, lest I perish in my wickednesse<sup>k</sup>.

<sup>h</sup> 2 Chr. 14. 11

Psal. 70. 5.

Psal. 109. 26.

<sup>i</sup> Psal. 143. 8.

Ioh. 5. 26. 40.

Ioh. 1. 1. 25.

Col. 5. 4.

<sup>k</sup> Psal. 94. 23.

O Lord, hadst not thou created me, I had not bin at all: but because thou hast created me, I am. And yet am I nothing, if thou guide me not. For no grace neither goodnesse of mine compelled thee to create me, but even thine owne most favourable goodnesse and mercy.

O Lord my God<sup>l</sup>, let that love which compelled thee to make mee, compell thee also to governe mee. For to what end did thy love compell thee to make me, if I perish in my wickednesse<sup>m</sup>, and am not guided by thy right hand<sup>u</sup>.

<sup>l</sup> Psal. 99. 8. 91

Psal. 41. 13.

Mat. 4. 7. 10.

<sup>m</sup> Psal. 94. 23.

<sup>n</sup> Psal. 89. 13.

Let that mercy of thine, O Lord my God<sup>o</sup>, compell thee to save that which is created, that compelled thee to create

<sup>o</sup> Psal. 140. 8.

Luk. 4. 18.

D that

*Heavenly Meditations,*

that which was not. Let that love winne thee to save, which wanne thee to create. For it is no lesse nowthan it was; for so

p 1 Iohn 4.8. much as thou art love p, who  
q Psal. 102. 27. art alwayes the same q.  
Heb. 1. 12.

For thine hand is not short-  
ned r, that it cannot save f; nei-  
ther is thine care heavy, that it  
cannot heare: But my sinnes  
have separated betweene mee  
and thee; betweene darknesse  
and light t; between the image  
of death, and life u; betweene  
falshood and truth x betweene  
this vanishing state of mine v,  
and thine eternity z.

r Num. 11. 23.  
f Efa. 50. 2.  
Es. 59. 1, 2.  
Iohn 8. 12.

t Iohn. 5. 7.  
u Psal. 42. 8.  
Col. 3. 4.  
x Iohn 14. 6.  
y Psal 39. 5.  
Psal. 64. 2.  
z 1 Tim. 1. 17.  
Heb. 1. 12.

## CHAP. 12.

*Of the manifold snares of Con-  
cupiscence.*

**T**Hese bee the shadowes of  
darknesse wherewith I am  
covered in the dungeon of this  
darke prison wherein I lye  
grove.

*written by St. Augustine.*

groveling, untill the day dawn,  
 shadowes doe depart, and light  
 be made in the firmament<sup>a</sup> of a Gen. 1. 3. 1  
 thy strength.

The voyce of the Lord is  
 mighty<sup>b</sup>, the voyce of the Lord b Psal. 29. 1  
 is glorious: let it speake, that  
 light may bee made<sup>c</sup>, darke- c Gen. 1. 3.  
 nesse may depart, the dry land  
 appeare<sup>d</sup>, and earth may bud d Gen. 1. 6.  
 forth the bud<sup>e</sup> of the hearbs, e Gen. 1. 11. 1  
 that seedeth seed, and bringeth  
 out the fruit of righteousness  
 of the kingdome of God.

O Lord, father<sup>f</sup> and God of f Psal. 63. 16.  
 my life <sup>g</sup>, by whom all things g Eccl. 23.  
 doe live<sup>b</sup>, without whom all h Act 17. 38. 1  
 things are as dead; leave mee  
 not in a wicked imagination,  
 neither give me a proud looke. i Eccl. 23. 41  
 Take from mee vaine concupi-  
 sence; and give not mee thy  
 servant over into an impudent  
 minde, but possesse thou mine  
 heart, that alwayes it may  
 thinke on thee.

*Heavenly Meditations,*

Inlighten mine eyes that they may behold thee, and never be lifted up before thee, O eternall glory; but thinke humbly, not of thy wonders above their reach: that they may see those things which are at thy right hand, not the things at thy left.

And alwayes let thine eye-lids direct my steps<sup>k</sup>. For thine eye-lids doe trie the sonnes of men<sup>l</sup>.

Asswage the heat of my concupiscence with thy goodnesse, which thou hast laid up for those that feare thee<sup>m</sup>, that with everlasting desire I may covet after thee<sup>n</sup>, that mine inner taste may not bee inticed, and deceived with vain things, and so put sowre for sweet<sup>o</sup>, and sweet for sowre; darknesse for light, and light for darknesse; that I may be delivered in the midst of so many snares<sup>p</sup> as are laid by the enemy<sup>p</sup> to take

<sup>k</sup> Prov. 4. 25.

<sup>l</sup> Psal. 11. 4.

<sup>m</sup> Ps 1. 31. 19.

<sup>n</sup> Psal. 42. 1, 7.

<sup>o</sup> Psal. 84. 2.

<sup>p</sup> Esai. 5. 20.

<sup>p</sup> Rev. 12. 4. 17



*written by S<sup>c</sup>. Augustine.*

take the soules of sinners <sup>q<sup>1</sup> Pet. 5. 8.</sup>,  
 wherewith the whole world is  
 replenished. Which things  
 S. Iohn did see, and passed not  
 over the same in silence, when  
 he said <sup>r<sup>1</sup> Ioh<sup>a</sup> 2. 16.</sup>, For all that is in the  
 world is either the lust of the  
 flesh, the lust of the eyes, or  
 the pride of life,

Behold, O Lord my God <sup>r<sup>1</sup> Ps<sup>al</sup>. 99. 8, 9.</sup>,  
 the whole world is full of the  
 snares of concupiscence, which  
 they have prepared for our feet  
<sup>Esa. 41. 13.</sup>, and who can escape them? <sup>Lu. 4. 8. 12.</sup>

Even hee doubtlesse from  
 whom thou takest the lofty  
 lookes <sup>r<sup>1</sup> Ps<sup>al</sup>. 57. 6.</sup>, that he be not taken  
 by the lust of eyes; from whom  
 thou takest carnall concupi-  
 scence, that he be not taken by  
 the lust of the flesh: and from  
 whom thou takest a bold and  
 impudent minde, that the pride  
 of life do not flily deceive him.  
 O most happy man for whom  
 thou doest these things: for

D 3      doubt-

*Heavenly Meditations,*  
doubtlesse he shall goe unpunished.

<sup>x</sup> John 6. 45.  
<sup>15</sup> 44. 34.

Now then, O my redeemer<sup>x</sup>,  
by thy selfe I beseech thee, assist me, that I fall not in the sight of my adversaries, being taken by the traps which they have set for my feet<sup>v</sup>, to bring downe my soule. But deliver me, O strength of my salvation<sup>z</sup>, lest mine enemies which hate thee, have me in derision<sup>a</sup>.

<sup>y</sup> Psal 57. 6.

<sup>z</sup> Psal. 140. 7.

<sup>a</sup> Psal. 25. 2.

<sup>y</sup> Psal. 38. 16.

<sup>b</sup> Luk 4. 8. 12.

<sup>c</sup> Esai. 1. 24.

<sup>d</sup> Psal. 68. 1.

Arise, O Lord my God<sup>b</sup>, my mighty one<sup>c</sup>, and let thine enemies be scattered<sup>d</sup>, they also that hate thee, let them flie from thy face.

<sup>e</sup> Psal. 31. 30.

<sup>f</sup> 1 Cor. 2. 9.

<sup>g</sup> Psal. 68. 5.

As wax melteth before the fire: so let the wicked perish at thy presence. But let me be hid privily in thy presence<sup>e</sup>, and rejoyce with thy children, abounding with all good things<sup>f</sup>,

And thou, O Lord God, father of Orphans<sup>g</sup>, and thou mother of thy poore children,  
listen

*written by St. Augustine.*

listen unto the cry of thy sons:  
spread out thy wings, that wee  
may flie there-under from the  
face of the enemy <sup>h</sup>.

<sup>h</sup> Psal. 61. 3.

For thou art the Tower of Is-  
raels strength, who wilt neither  
slumber nor sleepe<sup>i</sup>, keeping  
Israel: because he that fighteth  
against Israel, doth neither  
sleepe nor slumber <sup>k</sup>.

<sup>i</sup> Psal. 12.

<sup>k</sup> 1 Peter 1. 8.

Rev. 13. 2 17.

CHAP. 13.

*Of mans misery, and of Gods  
benefits.*

O Light <sup>h</sup>! O clearenesse,  
whom more other light or  
cleannesse doth behold! O  
Light, which darkneth all  
light! O Clearenesse, which  
dimmeth all strange light? O  
Light, from which all light!  
O Clearenesse, from which all  
clearenesse doth proceed! O  
Clearenesse, in respect whereof,

<sup>a</sup> 1 Ioh. 5. 7.

1. Booke 60 Chap. 13.

*Heavenly Meditations,*

all other brightnesse is but darkenesse; and all other light but dimnesse!

O most soveraigne Light, whom no blindnesse can darken, nor mistinesse dim, nor darknesse obscure, nor any let close up, nor shadow keepe away!

O Light, which enlightenest all things at one time together, and alwaies, swallow me up into the depth of thy brightnesse, that I may on all sides behold thee both in thy selfe, and me in thee: and all things under thee.

For sake mee not <sup>b</sup>, O Lord, lest the shadowes of mine ignorance doe increase, and mine offences multiply.

For without thee every thing is darkenes to me, & all things are evill. because nothing is good without thee, the true, only, and soveraigne good <sup>d</sup>.

This.

Psal 17 9.  
Sal. 72. 18.

b  
P

c Mat. 19. 16,  
17.  
Mark. 10. 17.  
18.  
Luk 18. 18,  
19.  
Jam 1. 17.

*written by St. Augustine.*

This I acknowledge, & this I know, O Lord my God. For be I in any place without thee, evill is it with mee having not thee, not only outwardly, to my body, but also inwardly to my soul, because all abundance being not with thee my God, is but beggery: but when thy glory appeareth, I shall be satisfied. And, o Lord my blessed life, grant that I may confesse my wretchednesse unto thee: for from thee the soveraigne, and very good, it selfe, and from the unity of thy goodnesse, hath the divers kind of temporall things separated me, being fallen into sin through carnall senses, and from one it hath parted me into many things: so the abundance to me was cumbersome, and poverty was plenty, while I hunted after this and that, and yet could never be satisfied; for in my self I found not

e Psa. 99. 8. 9.  
Esa. 51. 13.

f Psa. 17. 15.

g Psa. 42. 8.

h Psa. 32. 5.

i Iam. 8. 17.

k Luk. 17. 18.

19.

Eccl. 23. 4.

Ioh. 14. 5.

*Heavenly Meditations,*

l Rom. 1. 23.  
i Tim. 1. 17.  
m Mat. 19.  
16, 17.  
Mat. 10. 7.  
18.  
n Rev. 7. 16.  
17.  
o Rev. 21. 4.

thee the unchangeable<sup>l</sup>, and singular<sup>m</sup>, and unseparable, and only good: which had I once attained, I should want<sup>n</sup> no more; which had I once found out, I should weepe no more<sup>o</sup>, which did I once enjoy, mine heart would be at rest.

p 1 Cor. 2. 6.  
q Rev. 7. 17.  
r Luk 16. 13.  
1 Luk. 6. 23.  
s Egi. 5. 1. 6.  
2 Pet 3. 5. 6.  
7.  
1 Ioh. 2. 25.  
16, 17.  
u Mat. 11. 28.  
29, 30.

O misery upon misery, fith my miserable soule doth flie from thee with whom she hath aboundance, and joy; and followeth the world, with whom she hath poverty and sorrow<sup>l</sup>.

The world crieth, I vanish; O Lord, thou criest, I refresh; yet doth my wicked wretchednesse more follow that which vanisheth, than him who refresheth. This verily is my weakenesse.

x Psal. 35. 2.  
Agi. 4. 12.

y Psal. 71. 5.

O Physitian of the soule, cure it that I may praise thee, even the salvation of my soule, and that with my whole heart, for all thy benefits, wherewith thou hast refreshed mee, even from my youth<sup>y</sup>. Cast



*written by S<sup>r</sup>. Augustine.*

Cast me not off <sup>z</sup> in the time  
of my age: forsake mee not  
when my strength faileth, O  
Lord: for thine owne sake, I be-  
seech thee.

Thou didst make me <sup>a</sup> when  
I was not: thou didst redeeme  
me <sup>b</sup>, when I was forlorne, I had  
beene destroyed, I had died:  
but thou camest downe unto  
the dead, thou tookest mortali-  
ty upon thee <sup>c</sup>.

Thou a king <sup>d</sup> camest downe  
unto thy servant: and to re-  
deeme thy servant thou did-  
dest give thy selfe <sup>e</sup>, and that I  
might live, thou diddest die <sup>f</sup>,  
and overcame death <sup>h</sup>.

When thou didst humble thy  
selfe, thou diddest exalt me: I  
was lost, I followed after wic-  
kednesse, I was a bond-slave to  
Sathan: but thou wert sold for  
mee <sup>g</sup> to redeeme me: and so thou  
lovedst me <sup>i</sup> that thou gavest  
thy blood a ransom for me <sup>m</sup>.

<sup>z</sup> Psal. 71. 9.<sup>a</sup> Gen. 1. 26,

27.

<sup>i</sup> Cor. 11. 7.<sup>b</sup> Psal. 31. 5,

Titus 2. 14.

<sup>z</sup> Per. 1. 18, 19.

Revel. 5. 9.

<sup>c</sup> Iohn 1. 14.

Luk 2. 7.

<sup>d</sup> Phil 2. 9, 7.<sup>e</sup> Iohn 3. 13.

Iohn 6. 53.

38. &amp;c.

Eph. 4. 8, 9, 10.

<sup>f</sup> Rom. 4. 25.

Rom. 8. 31.

Gal. 3. 20.

Eph. 5. 2, 25.

<sup>g</sup> Rom. 5. 4, 7.<sup>i</sup> Cor 8. 11.<sup>i</sup> Cor. 15. 3.<sup>h</sup> <sup>i</sup> Cor. 15.

15. 26, &amp;c.

<sup>z</sup> Tim. 1. 10.<sup>i</sup> Phil. 2. 6, 7.

Heb. 2. 9.

<sup>k</sup> Mat. 27. 3.

4. 5.

Act 1. 16, 17.

<sup>i</sup> Iohn 15. 13.

Ephes 5. 8.

<sup>i</sup> Iohn 3. 6.<sup>m</sup> <sup>i</sup> Per. 2. 24.

Ephes 1. 7.

O

*Heavenly Meditations,*

O Lord, thou hast loved mee

<sup>n</sup> Rom. 5 7, 8 more than thy selfe <sup>n</sup>: because  
for my sake thou wouldst  
needs dye <sup>o</sup>.

<sup>o</sup> 2 Cor. 5.

14, 15.

<sup>p</sup> Heb. 11. 13.

16.

<sup>q</sup> Gal. 2. 4.

<sup>G</sup> Gal. 5. 1. 13.

<sup>r</sup> Efa. 53. 3,

4, & c.

<sup>i</sup> Rev. 14. 1.

11. & c.

<sup>Rev.</sup> 22. 4.

<sup>r</sup> Rev. 7. 3.

On such wise, and with so  
deare a price thou hast brought  
me home from banishment <sup>p</sup>,  
redeemed me from bondage <sup>q</sup>,  
withdrawne mee from punish-  
ment <sup>r</sup>, called me in thy name <sup>r</sup>  
and sealed me with thy blood <sup>r</sup>,  
that I should evermore have  
thee in remembrance, and ne-  
ver forget him, who for my  
sake shunned not the crosse <sup>u</sup>.

<sup>u</sup> Gal. 3. 13.

Thou hast anointed me with  
that oile <sup>x</sup> wherewith thou wast  
anointed, that of thee Christ I  
might be called a Christian <sup>y</sup>.

<sup>x</sup> 2 Cor. 1. 12.

<sup>y</sup> Act. 17. 26.

Act. 26. 28.

<sup>1</sup> Pet. 4. 16.

<sup>z</sup> Efa. 59. 16.

Lo, thou hast written me up-  
on thy hands <sup>z</sup>, so to have mee  
in remembrance, if so be conti-  
nually I have thee in mind.  
And thus alway thy favour, and  
thy mercy have prevented me.  
For out of many and great pe-  
rils

<sup>a</sup> Psal. 59. 10.

*written by St. Augustine.*

risls thou hast delivered me of-  
tentimes <sup>b</sup>, ô my Saviour.

<sup>b</sup> Psal 24. 6. 7

Eccl. 5. 1. 2.

3. &c.

<sup>c</sup> Psal. 18. 17.

Dan. 6. 17.

When I have wandred, thou  
hast reclaimed mee; when I  
have been ignorant <sup>c</sup>, thou hast  
instructed mee; thou hast cor-  
rected mee, when I have sin-  
ned; when I despaired, thou  
hast comforted me; when I fell,  
thou hast raised me; thou hast  
upheld me when I have stood;  
when I have travailed thou  
hast guided me; when I have  
come home, thou hast received  
mee: thou hast watched mee,  
when I have slept: and when I  
have cryed, thou hast heard  
mee.

## CHAP. 14.

*That the eyes of the Lord are  
continually upon the doings  
and cogitations of men.*

FOR these and many mee  
good turnes hast thou  
done

*Heavenly Meditations,*

a Psal. 7. 13. done mee, O Lord my God:  
b Psal. 42. 8. the very life of my soule b.

Eccl. 2. 4. And doubtlesse it should be  
Ioh 14. 6. a pleasure to mee not onely to  
talke, and thinke alwayes of  
them, but also evermore to

c Psal. 136. 12. thank thee, to praise thee, to  
23. 17, 19. love thee for al thy good things  
d Deut. 6. 5. and that with all mine heart d,  
Deut. 11. 18. and with all my soule, and with  
Mat. 22. 37. all my minde, and with all my  
Luk. 10. 7. strength, yea from the very pich  
and intrals of my heart, and of  
all my joynts, O Lord, my

e Psal. 7. 1. 3. Lord e, the blessed swe tnesse  
of all which delight in thee.

But thine eies have scene  
f Psal. 136. 16 mine imperfection f: thine eyes  
I say are much brighter than  
g Eccl. 23. 19 the Sunne g, beholding all the  
wayes of men, and the ground  
of the deepe, and in every place  
h Pro. 15. 3. at all times looke both upon the  
i Psal. 47. 1. evill and the good h.  
2, 6, 8, 8.  
Mat. 11. 25.  
k Ier. 23. 23, 24.

For since thou rulest all  
things i, fillest all things k, art  
alwaies

*written by St. Augustine.*

alwaies wholly every where<sup>1: 1 Pſal. 139.</sup>  
 yea ſince thou haſt a care of all<sup>7 8. &c.</sup>  
 things that thou haſt created,  
 (for thou hateſt nothing which  
 thou haſt made ::) thou doſt ſo<sup>m Wiſ. 11. 21.</sup>  
 behold my wayes and my ſteps  
 and ſo watch and ward night<sup>n Iob 31. 4. 1</sup>  
 and day for my ſafety, looking  
 ſo narrowly upon all my pathes<sup>o Iob 13. 27.</sup>  
 like a continuall watchman<sup>p: p Pſal. 121. 4.</sup>  
 as though thou haddeſt forgot<sup>Pſal. 127. 1.</sup>  
 thine other creatures of heaven  
 and earth, and haddeſt caſt all  
 thy care upon me alone, having  
 no care at all of the reſt. For  
 the light of thine unchange-  
 able ſight neither encreaſeth,  
 do thou but ſee one; nor di-  
 miniſheth, if thou behold in-  
 finite and divers things. For  
 even as at one time thou con-  
 ſidereſt the whole perfectly  
 together: ſo doth thy whole  
 countenance behold at one  
 time all particulars, although  
 divers, and that perfectly toge-  
 ther,

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ther, and wholly. Yet seeſt thou all things as one thing, and one thing as all things: for thy ſelfe art whole, and canſt neither be divided, changed, nor diminished.

q Iam. 1. 17.

And therefore thou being whole in time, and without time, doeſt behold me wholly together, and alwaies, even as though thou haddeſt nought elſe to conſider of. Yea, ſo thou ſtandeſt upon thy my guard, as though thou wouldeſt forget all other things, and bend wholly to me alone. For alwaies thou ſheweſt thy ſelfe preſent, and offerreſt thy ſelfe ready at all times unto me, if thou finde me ready to receive thee.

O my Lord, goe I where I will, thou wilt never forſake me, unleſſe I forſake thee firſt.

Whereſoever I become, thou leaveſt me not. For thou art every where. So that to what place

r Ieſh 1. 9.

Wib. 13. 5.

1 Rob. 23. 8.

6 10. 13.

Pſa. 139. 7, 8.

9, 10, 11.

Ier. 23. 23, 24.



1. Booke 69 Chap. 14.

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place soever I goe, I may finde thee, by whom I may be, that I perish not without thee, because without thee, I cannot be.

And therefore I confesse indeed, that whatsoever I doe, and wheresoever I do it, I do it in thy presence: and that whatsoever it be which I do, thou see'st it better than I wch doe it. Eccl. 13. 19, 20. Psal. 136. 10, 11, 12.

For when I do ought at any time, thou art present at all times, as a continuall beholder of all my thoughts, intentions, delectations and doings. u 1 Kin. 8. 39. 2 Cor. 6. 30. Psal. 44. 20 21. Prov. 24. 12. Luk. 16. 15. x Psal. 38. 8. y Iob 42. 2. Psal. 94. 11. Psal. 139. 1.

O Lord, my sighing is not hid from thee x, and my very thought is open to thy sight y.

Thou knowest, Lord, whence the spirit commeth, where it is, and whither it goeth. For thou art the tryer of all spirits z. z Prov. 15. 2:

Also, thou best knowest inwardly, whether the roote of that tree which hath faire leaves, be sweet or sowre; yea, thou

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thou narrowly doest search the very pitch of the roots; and by the most evident truth of thy light, thou gatherest, numbrest, considerest, and sealest not the intent onely, but the very pith also of the roote thereof, that so thou maiest render unto every man not only according to his works<sup>a</sup>, but also according to the inner and secret pith of the roote, from which proceedeth the intent of the worker<sup>b</sup>.

<sup>a</sup> Psal. 62. 12.

Prov. 24. 12.

Ier. 31. 18, 19.

Hos. 4. 9.

Mat. 16. 17.

Reve. 22. 13.

<sup>b</sup> Mat. 15. 18,

19.

Mark. 7. 21.

<sup>c</sup> Psal. 94. 8,

9, 10, 11.

<sup>d</sup> 1 Chr. 16. 9.

Amos. 9. 8.

<sup>e</sup> Revel. 5. 1,

2, &amp;c.

<sup>f</sup> Revel. 21. 12.

What I suppose when I work; what I thinke, and wherein I delight, thou beholdest; thine cares doe heare it<sup>c</sup>, thine eyes see it<sup>d</sup>, and consider it; thou sealest, markest, notest, and writest the same into my book<sup>e</sup>, be it good or evill, that afterward, when the bookes shall be opened<sup>f</sup>, and the dead judged according to the things written in those bookes, thou maiest render for well doing

re-

1. Booke. 71 Chap 14.

*written by S<sup>c</sup>. Augustine.*

rewards g, and punishment for wickednesse h. g Mat. 25. 34.  
h Mat. 25. 41.

Happely this it is, which thou didst say by these words, I will see what their end shalbe<sup>i</sup>, and i Rev. 22. 15. which is spoken of thee on this wise he trieth the perfection of all things<sup>k</sup>. For thou doubt- k Iob 23. 34 lesse, in all that we do regardest the end of the intent, more than that which was done.

And when I diligently consider these things, ô Lord my God, terrible and mighty<sup>l</sup>, I l N. h. 9. 32. am utterly agast, both through feare and shame, forsomuch as wee have great need to live well and uprightly<sup>m</sup>, because m Boet. in his 5 b. oke de consolat. Prof. 6. we do all things in the presence of that Iudge, who seeth all things<sup>n</sup>. n Ecc. 23. 19.

CHAP.

CHAP. 15.

*That man of himself can do nothing without the assistance of God.*

**O** Lord most mighty<sup>a</sup> and  
puissant, God of the spi-  
rits of all flesh<sup>b</sup>, whose eyes  
are upon the wayes of the sons  
of men<sup>c</sup> from the time of their  
birth, even till the day of their  
buriall, that thou maiest render  
unto every man according to  
his works<sup>d</sup>, either good or e-  
vill<sup>e</sup>.

Shew to me, that I may con-  
fesse my wretchednesse to thee.  
**f** Revel. 3. 12. For I said, that I was rich<sup>f</sup>, and  
had need of nothing; and knew  
not how that I was wretched,  
and miserable, and poore, and  
blinde, and naked.

I supposed my selfe should  
be somewhat, when indeed I  
was nothing. I professed my  
selfe

*written by S<sup>r</sup>. Augustine.*

selfe wise<sup>g</sup>, and I became a <sup>g</sup> Rom. 1. 22.  
foole. I thought I was prudent,  
and I was deceived. For now  
I see, it is thy gift<sup>h</sup>, without <sup>h</sup> Iam. 1. 17.  
whom wee can doe nothing<sup>i</sup>. <sup>i</sup> I Ioh. 15. 58  
Because if thou Lord keepe  
not the city<sup>k</sup>, in vaine doth <sup>k</sup> Psal. 127. 1.  
hee watch that keeps the same.

Thus hast thou taught mee,  
that I might know my selfe.  
For thou hast forsaken mee,  
and tried mee<sup>l</sup>, not for thine <sup>l</sup> Psal. 17. 3.  
owne sake, that thou mightest  
know me; but for my sake, that  
I might know thee.

For as I said, I thought Lord  
I should have bin somewhat of  
my selfe; I thought I had suffici- <sup>m</sup> 2 Cor. 3. 5.  
ency of my selfe<sup>m</sup>; and percei-  
ved not how it is thou Lord,  
which ruledst me<sup>n</sup>, untill thou <sup>n</sup> Psal. 48. 14.  
wentest farre from mee for a  
space<sup>o</sup>, and I tooke a fall. Then <sup>o</sup> Psal. 71. 13.  
did I see and perceive, how it  
was thou which ruled me; and  
how I fell of my selfe, and rose  
again

*Heavenly Meditations,*

p Psal. 37. 23. againe through thy grace p.

24

q Iohn: 5. 7. O light q, thou hast opened

r Iohn 1. 4. 5.

7, 8, 9.

s Iob, 7. 1, 2.

t 1 Cor. 1. 29.

u Rom. 3. 20

x Iam. 1. 17.

y Esa 64 6.

z Psal. 51. 2.

a Iam. 1. 17.

b 1 Chro. 16.

ver. 28, 29.

c Iohn 5. 44

d Esa. 14. 13.

e Ier. 9. 23.

mine eies, and raised me up, and lightened me r. Now therefore I see, that mans life upon earth is but a tentation<sup>r</sup>; and that no flesh can glory in thy sight<sup>r</sup>, nor be justified<sup>u</sup>. For all goodnesse, be it little or much, is thy gift<sup>x</sup>; and we have nothing of our selves but evill<sup>y</sup>.

Whereof then may all flesh glory of wickednesse? but that is no glory, but misery<sup>z</sup>. May it glory of any good then, and of anothers goodnesse? O Lord, goodnesse is thine<sup>a</sup>, and thine is the glory<sup>b</sup>. For he who seekes of thy goodnesse his owne, and not thy glory, is a very theefe and robber like the divell himselfe, who would have robbed thee of thy glory<sup>d</sup>.

For whosoever would have praise<sup>e</sup> of that good thing which is thine, and seeketh not therein



1. Booke 75 Chap. 15.

*written by S. Augustine.*

therin in thy glory, but his own;  
yea although hee get praise of  
men for thy gift, yet is he dis-  
praised of thee: Because of [Ecc. 11. 2.]  
thy gift he sought his glory, and  
not thine. And he who is prai-  
sed of men, and dispraised of  
thee, neither can bee defended  
by men, when thou shalt judg;  
nor be delivered, when thou  
shalt condemne.

But o Lord, who hast formed  
mee from the wombe of my  
mother, suffer me not to fall in-  
to that reproach; and never let  
it bee cast in my teeth that I  
would have stolne away thy  
glory. [Ecc. 44. 25.]

All glory bee ascribed unto  
thee, from whom all goodnesse  
doth proceede; but unto us o-  
pen shame, and misery, to  
whom all evill doth belong,  
unlesse thou take mercy. [Luk. 2. 14. 1 Jam. 1. 17. 1 Dan. 9. 7.]

[1 wisd. 11. 20.]

For thou shewest mercy, O  
Lord thou shewest mercy o-  
ver

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m Esay. 54. 7. ver all m, and hatest nothing  
 n Wis. 11. 21. which thou hast made n; thou  
 o Iohn. 5. 8. givest us of thy good things,  
 and makest us rich, o Lord  
 God; with thy most excellent  
 p Psal. 112. 5. benefits p. For thou lovest the  
 q Psal. 112. 5. poore q, and makest them rich  
 r Luk. 6. 20. even with thine owne riches r.

O Lord, behold now we are  
 thy poore children and thy lit-  
 tle flock: open to us thy gates,  
 f Luk. 12. 32. that the poore may eate, and be  
 g Psal. 78. 13. satisfied; so they which seeke  
 h Psal. 12. 36. thee will praise thee.

For I know Lord, and con-  
 fesse through thine instruction,  
 that they alone shall be inri-  
 ched x, who know themselves  
 to be poore, and acknowledge  
 their poverty before thee. For  
 such as thinke themselves rich  
 y Rev. 13. 17. when they are poore y, shall be  
 barred from the participation  
 of thy riches.

z Psal. 7. 2.

Wherefore o Lord my God,  
 unto thee do I confesse my po-  
 verty

*written by St. Augustine.*

very, that all the glory may be  
thine: inasmuch as the good <sup>a</sup> 1 Cor 9. 10.  
which I have done is thine.

I confesse, O Lord, as thou  
hast taught mee, I am nothing  
else but altogether vanity <sup>b</sup>, a <sup>b</sup> Psal. 39 5.  
shadow of death <sup>c</sup>, a darke <sup>c</sup> Psal. 44. 15.  
Dungeon, and a barren and  
empty ground <sup>d</sup>, bringing forth <sup>d</sup> Gen. 1. 2.  
nothing without thou blest  
mee, and bearing no fruit but  
confusion, sinne, and damna-  
tion.

If I had any goodnesse, I re-  
ceived it of thee <sup>e</sup>; If I have <sup>e</sup> 1 Cor. 6. 9.  
any at this time, it is thine, for  
I have it from thee. When I  
stood, I stood through thee;  
but when I fell, I fell through  
my selfe, and alwayes I had  
stucke in the myre <sup>f</sup>, if thou <sup>f</sup> Psal 69. 14.  
hadst not plucked me out; I  
had alwaies bin blinde, if thou  
hadest not enlightened me.

When I fell, I had not risen  
again, unless thou hadst rea-

E ched

*Heavenly Meditations,*

h Psal. 37. 23. ched forth thine hand<sup>h</sup>. Yea,  
 and when thou hadst created  
 mee, I had fallen by and by,  
 i Phil 21. 13. if thou hadst not held me up i.  
 And oftentimes I had perished,  
 hadst thou not governed  
 k Esai 48. 17 mee<sup>k</sup>.

Thus evermore, Lord, ever-  
 more thy grace and mercy hath  
 l Psal 59. 10. prevented me<sup>l</sup>, delivering mee  
 from all evill, saving me from  
 those past, saving me from these  
 present, and arming me against  
 miseries to come: in like sort  
 cutting away the snares of  
 sinne before me, and removing  
 all occasion and causes of of-  
 fence. For unlesse thou hadst  
 done so, I had committed all  
 the finnes of the world.

For I am perswaded, ô Lord  
 there hath no sinne been com-  
 mitted afore time by man  
 but another may doe the same  
 if his Creator leave him, by  
 m Ioh. 10. 3. whom he was made a man<sup>m</sup>

*written by S. Augustine.*

But that I did not so, thou hast brought it to passe ; that I abstained, thou didst command ; and that I beleaved, it was of thy<sup>o</sup> grace powred upon me. n 1 Cor. 4. 7.

For thou Lord, didst guide me both for me and thy selfe ; and thou hast given me grace<sup>p</sup>, and understanding, to abstaine both from adultery, and other wickednesse. o Wis. 2. 14.  
p Lam. 1. 17.

## CHAP. 16.

*Of the Devill, and his manifold tentations.*

**T** Here wanted a tempter: but thou wert the cause that he was absent: there wanted place and time, and that they should be lacking, thou didst worke. There wanted neither tempter, nor place, nor time: but thou heldest me back, that I should not consent. The

E 2 temp-

*Heavenly Meditations,*

tempter came, foule and ugly as he is; but thou didst comfort mee, that I might despise him. The tempter came armed and strong, but thou diddest both incourage mee, and bridle him, that he could not overcome. The tempter came like an Angell of light<sup>b</sup>; but that hee might not deceive mee, thou diddest take him up, and that I might know him, thou didst know him. For hee is that great and red Dragon<sup>c</sup>, the old Serpent, called the Devill and Sathan, having seven heads, and tenne hornes, whom thou hast created to play in this great and wide Sea, wherein are things creeping innumerable<sup>d</sup>, both small beaſts and great; that is, divers kindes of Divels, which doe nothing neither day nor night, but range up and downe, seeking whom they may devour,

<sup>a</sup> Luk. 11. 21.

<sup>b</sup> 2 Cor. 11, 14, 15.

<sup>c</sup> Rev. 12. 3.

<sup>d</sup> Psal. 104. 25.



*written by St. Augustine.*

your, if thou preserve not.

e1 Pet 3. 8.

For he is that old Dragon<sup>f</sup>, which sprang up in the Paradise of pleasure, drawing with his taile the third part of the Starres of Heaven and casting them to the earth; which infecteth the waters of the earth with his poyson that men drinking thereof may die: he spreadeth sharpe things upon the myre<sup>l</sup>: and trusteth that hee can draw up Iordan into his mouth<sup>k</sup>: he is made without feare<sup>l</sup>.

f Rev 12. 9.

Gen. 3. 1.

h Rev. 2. 4.

l 1 b 4. 11.

k 1 b 40. 18.

l 1 b 4. 24.

And who can save us from being devoured of him? who can placke us out from his jawes, but thou onely, O Lord, who hast broken the heads of that great Dragon<sup>m</sup>?

m Gen 3. 15.

O Lord helpe us: O Lord spread foorth thy wings upon us<sup>o</sup>, that under them we may fly from the face of this Dragon, which pursueth us<sup>o</sup>: and

n Psal. 44. 26.

o Psal. 118. 7.

p Rev. 12. 13.

I. Booke 82 Chap. 16.

*Heavenly Meditations,*

q Rev. 12. 3. with thy shield save us from  
his hornes<sup>r</sup>. For his continu-  
all care and onely desire is, to  
devour the soules, whom  
thou hast created<sup>s</sup>.

r 1 Pet. 5. 8. And therefore unto thee we  
f Gen. 1. 26. doe cry<sup>t</sup>, ô Lord our God de-  
liver us from our daily adver-  
t Jer. 33. 3. sarie<sup>u</sup>, which whether wee  
w Mar. 6. 6. 13 sleepe, or wake, or cate, or  
x 1 Cor. 10. drink<sup>x</sup>, or whatsoever we doe,  
y 1 Pet. 5. 8. lieth at us night & day<sup>v</sup>, by all  
meanes, by all subtilty and  
z Eph. 6. 10. craft<sup>z</sup>, now openly, now co-  
vertly ayming at us with his  
poysoned arrowes to destroy  
our soules<sup>z</sup>.

a Eccl. 11. And yet, such is our ex-  
treame madnesse, ô Lord, that  
albeit we doe continually be-  
hold the dragon before our  
eies with open mouth prepared  
to devour us<sup>y</sup>, yet neverthelesse  
b Rev. 12. 17. we snort<sup>c</sup>, and sport in our se-  
c 1 Thes. 5. curity, as though we were safe  
before him, who desireth no-  
thing

*written by St. Augustine.*

thing but our destruction <sup>d.</sup> d Re 9. 1. 5.

The enemy to murder us,  
watcheth alwaies, and sleeperth  
not : and we sleep, but watch  
not <sup>e</sup> for thy salvation. e Mat 26. 41.  
f 1 Thel 5. 6.

Behold he hath laid infinite  
traps before our feet <sup>g</sup> to take  
us : and all our wayes he hath  
filled with snares to catch our  
soules <sup>h.</sup> And who can escape ? g 1 Tim. 3. 7.  
h Psal. 39. 3.

He hath laid snares in riches,  
snares in poverty, snares in  
meat, snares in drinke in plea-  
sure snares, in sleepe snares, and  
snares in watching : he hath  
laid snares in our words, snares  
in our workes, and snares in all  
our wayes.

But, O Lord, doe thou de-  
liver us from the snares of the  
hunter <sup>i</sup>, and from the evill  
world, that wee may praise  
thee, saying : i Psal. 31. 3.

Blessed be the Lord <sup>k</sup> which  
hath not given us a prey unto  
their teeth. Our soule is esca-

*Heavenly Meditations,*

q Rev. 12. 3. with thy shield save us from  
his hornes<sup>n</sup>. For his continu-  
all care and onely desire is, to  
devour the soules, whom  
r 1 Pet. 3. 8. thou hast created<sup>f</sup>.  
f Gen. 1. 26.

And therefore unto thee we  
doe cry<sup>t</sup>, ô Lord our God de-  
liver us from our daily adver-  
sarie<sup>n</sup>, which whether wee  
u Mat. 6 6. 13 sleepe, or wake, or eate, or  
x 1 Cor. 10. drink<sup>x</sup>, or whatsoever we doe,  
y 1 Pet. 3. 8. lieth at us night & day<sup>v</sup>, by all  
meanes, by all subtilty and  
z Eph. 6. 10. craft<sup>z</sup>, now openly, now co-  
vertly ayming at us with his  
poysoned arrowes to destroy  
our soules<sup>v</sup>.

a Eccl. 21. And yet, such is our ex-  
treame madnesse, ô Lord, that  
albeit we doe continually be-  
hold the dragon before our  
eyes with open mouth prepared  
to devour us<sup>v</sup>, yet neverthelesse  
b Rev. 12. 17. we snort<sup>c</sup>, and sport in our se-  
c 1 Thes. 5. curity, as though we were safe  
before him, who desireth no-  
thing

*written by S<sup>r</sup>. Augustine.*

thing but our destruction <sup>d</sup>. d Rev. 12. 20.

The enemy to murder us,  
watcheth alwaies, and sleeperth  
not: and we sleep, but watch  
not <sup>e</sup> for thy salvation. e Mat. 26. 41.  
f 1 Thel. 5. 6.

Behold he hath laid infinite  
traps before our feet <sup>g</sup> to take  
us: and all our wayes he hath  
filled with snares to catch our  
soules <sup>h</sup>. And who can escape? g 1 Tim. 3. 7.  
h Psal. 59. 3.

He hath laid snares in riches,  
snares in poverty, snares in  
meat, snares in drinke in plea-  
sure snares, in sleepe snares, and  
snares in watching: he hath  
laid snares in our words, snares  
in our workes, and snares in all  
our wayes.

But, O Lord, doe thou de-  
liver us from the snares of the  
hunter <sup>i</sup>, and from the evill  
world, that wee may praise  
thee, saying: i Psal. 31. 3.

Blessed be the Lord <sup>k</sup> which  
hath not given us a prey unto  
their teeth. Our soule is esca-

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ped, even as a Bird out of the  
snare of the Fowlers: the snare  
is broken, and we are delive-  
red.

CHAP. 17.

*That God is the light of the  
righteous.*

a Ioh 1. 4. 9.

b Ioh 1. 9.

c Psal. 13. 3.

**A**Nd thou o Lord, my light,  
enlighten mine eyes<sup>b</sup>, that  
I may see light, walke in thy  
light<sup>c</sup>, and never stumble up-  
on the snares of Satan.

For who can escape his mani-  
fold snares unlesse he see them?  
And who can see them, except  
he be enlightned with thy light.

d Ephes 6. 1.

For that father of darknesse  
hath hid his snares in his owne  
darknesse<sup>d</sup>, that therein as ma-  
ny as are in darknesse may be  
intangled.

e Tim 5. 5.

Who are the children of this  
darknesse? Such as see not thy  
light: in which who so wal-  
keth



1. Booke 85 Chap. 17.

*written by S. Augustine.*

keth, shall not feare . For hee <sup>sp. l. 91. 5.</sup>  
that walketh in the day, stum-  
bleth not. But if a man walke <sup>g. Ioh. 11. 9.</sup>  
in the night, hee stumbleth, be- <sup>10.</sup>  
cause there is no light in him.

O Lord, thou art the light <sup>h. Ioh. 8. 4. 9.</sup>  
thou art the light of the sons of  
light <sup>i. Theff. 5. 5.</sup>, thou art the day which  
lasteth ever, in which thy sons  
do walke, and stumble not <sup>k. Ioh. 11. 9.</sup>;  
without which who so walk,  
are in darknesse, because they  
have not the light of the world. <sup>l. Iohn 8. 2.</sup>

Loe, wee daily see, that the  
farther one is estranged from  
the true light <sup>m. Iohu 1. 9.</sup>, the more  
hee wrappeth himselfe in the  
darkenesse of sinne; and the  
more he liveth in darknesse, the  
lesse hee seeth the snares laid in  
his way: and so the lesse hee  
knoweth them; and therefore  
is the oftner carried away, and  
caught in them; and yet which  
is more terrible than all this,  
he woteth not that he hath ta-

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ken a fall. Now he that knoweth not his owne fall, hath so much the lesse care to rise again, as he hath a greater opinion that he doth stand <sup>n</sup>.

n1 Cor. 10.  
12.

o Psal. 7. 1.

p Ioh. 11. 4

But, ô Lord my God<sup>n</sup>, the very light of the minde<sup>p</sup>, open thou mine eyes at this time, that I may see<sup>q</sup>, and know, lest I fall in the presence of mine adversaries.

q Ioh. 3. 6.

For our adversary laboureth to destroy us: but Lord wee beseech thee, as waxe melteth before the fire<sup>r</sup>: so let him perish at our presence.

r 1 Pet. 5. 8.

For, Lord, he is the chief and principall theefe, which tooke counsell how to steal away thy glory: but swoln up with pride and puffed up, he brake in sunder at the last, and fell upon his own face<sup>t</sup>, whom thou flangest headlong from thine holy mountaine, and from the multitude of thy fiery stones<sup>u</sup>, in the

t Eccl. 14.  
12, 13.

u Eccl. 18. 4

*written by St. Augustine.*

the midst whereof he walked.

Now,  $\hat{o}$  Lord, and God of my life  $\times$ , since which time that he fell, he hath never ceased to pursue thy children  $\vee$ .

And for spite of thee,  $\hat{o}$  king most mighty  $z$ , he would destroy this thy creature  $a$ , whom thine almighty goodnesse hath made after thine own image  $b$ ; that he may inherit thy glory  $c$ , which he hath lost through his own pride  $d$ . But  $\hat{o}$  our mighty God  $e$ , bruisse him into peeces  $f$ , before he devour us thy silly lambes  $g$ : and lighten our eyes, that we may behold such traps as he hath prepared  $h$ , and escape from him unto thee,  $\hat{o}$  comfort of Israel  $i$ .

And all these things,  $\hat{o}$  Lord, thou knowest much better then I: thou knowest his quarrelling and his stiffe-neck.

Neither doe I speake this to enforme thee, who seest all things

 $\times$  Eccl. 23. 4. $\vee$  Rev. 12. 12. $z$  Iob. 41. 25. $a$  Psal 74 12. $b$  Gen. 1. 26. $c$  Mat. 25 34. $d$  Eccl. 10. 14. $e$  Esai. 9 6. $f$  Rev. 12. 10. $g$  1 Pet. 2 5, 8. $h$  Ezech. 6. 10. $i$ . $i$  Iud. 15 9...

*Heavenly Meditations,*

k Iob 41. 2.

l 1 King. 8. 2.

m 1 Pet. 5. 8.

n Psal. 50. 8.

o Ma. 24. 41.

p Exod. 15. 2.

things<sup>k</sup>, and beholdest the most  
privie thought<sup>l</sup>, but to utter  
out my complaint against mine  
enemy<sup>m</sup> before the feet of thy  
majesty, who art the eternall  
Iudge<sup>n</sup>, that thou maiest both  
condemne him<sup>o</sup>, and save us  
thy children. For thou art our  
strength<sup>p</sup>.

q 1 Cor. 11.  
12.

For why Lord, he is a crafty  
and subtile enemy, the creekes  
of his way cannot easily be de-  
scribed; neither can the fashion  
of his countenance<sup>q</sup> be known  
of man, unlesse thou enlighten

For he is now here now there,  
now a Lambe, now a Wolfe,  
now darkness, by and by light,  
and according to the sundry  
change of things, he offereth  
divers tentations to every qua-  
lity, place, and time.

For to deceive the sad, hee  
makes himseife sad: to beguile  
such as are merry, he sets on a  
merry

*written by S. Augustine.*

merry countenance: to entrap those which are spirituall, he turnes himselfe into an Angel of light: to vanquish the strong, hee appeareth as a Lambe, to devour the meeke, hee shewes himselfe a Wolfe. And all these things are to be wrought after the similitude of divers tentations, that he may terrifie some by the fear of the night, some by the arrow fly- 1 Cor. 11. 14.  
ing in the day some by the Pestilence walking in the darke, by rushing on some, and some by the plague at noone day. Psal. 91. 5.

Now who is meet, that hee may know these things? who can perceive his wiles, or discover the face of his garment, Job 41. 4, 5. or know the compasse of his teeth?

Behold, he hath hid his darts in his quiver: and shrouded his snares under the shew of light

u. And this is the more hardly 1 Cor. 11. 14, 15. percei-

1. Booke 90 Chap. 17.

*Heavenly Meditations,*

perceived, unlesse we receive light from thee, ô Lord our hope<sup>x</sup>, that we may behold all things.

x Psal. 91. 9.

For he hideth subtile traps not in the works of the y flesh only, which with no great ado may be descried: nor in manifest vices onely; nor in speciall exercises besides, under the colour of vertues, he cloaketh vices, and transformeth himselfe into an Angell of light<sup>z</sup>.

z 2 Cor. 11, 14.

These and many moethings doth that son of Belial<sup>a</sup>, even Satan himselfe, <sup>b</sup> enterprise against us, ô Lord our God<sup>c</sup>. And sometime like a Lion<sup>d</sup>, like a Dragon<sup>e</sup>, sometime openly and secretly; inwardly, and outwardly, day and night hee lyeth in wait to catch our soules.

a 2 Cor. 6. 15.

b 1 Cor. 21. 1.

c Psal 99 8 9

d 1 Pet. 5. 8.

e Rev. 10. 3.

But thou, who doest save those which trust in thee<sup>f</sup>, deliver us, ô Lord<sup>g</sup>, that both he may

f Psal 18. 30.

g Psal 6. 4.



*written by St. Augustine.*

may have sorrow of us, and  
thou be glorified in us, ô Lord  
our God <sup>h</sup>.

<sup>h</sup> Psal. 10. 37.

CHAP. 18.

*Againe of Gods manifold  
benefits.*

**A**Nd I the son of thy hand-  
maide <sup>a</sup>, who have com- <sup>a</sup> Psal. 87. 16.  
mended my selfe into thine <sup>h</sup> Psal. 31. 5.  
hand <sup>b</sup>, in these my poore con-  
fessions, will praise thee my re-  
deemer <sup>c</sup>, with mine whole <sup>c</sup> Psal. 18. 2.  
heart: and call unto minde all  
the good things which thou  
hast done for mee all my life  
long, even from my youth <sup>d</sup>. <sup>d</sup> Psal. 71. 5.

For I know right well that in-  
gratitude doth much displease  
thee, as being the root of all <sup>e</sup> Wisd 6. 19.  
spirituall wickednesse, and a  
certaine wind, drying and bur-  
ning up all goodnesse, & stop-  
ping the spring of thine heaven-  
ly mercy o ward man, where-  
by

*written by S. Augustine,*

by dead workes now die not;  
and living die out of hand, and  
are no more.

f Rom. 1. 8.

I then will thanke thee, O  
Lord, that I may not prove un-  
gratefull to thee my deliverer;  
for thou hast delivered me h.

g Psal. 18. 2.

h Eccl. 5. 2.

i Levcl. 12. 3.

How often would that Dra-  
gon have devoured me? but  
thou Lord diddest plucke mee  
out of his mouth. How often  
have I sinned? and how o ten  
hath he been ready to swallow  
me up? But thou, O Lord my  
God, hast defended me l.

k 1 Pet. 5. 8.

l Revel 12. 7.

man. 9. 5.

When I did wickedly a-  
gainst thee, and when I brake  
thy commandements then stood  
he ready to plucke me downe  
even to hell; but thou diddest  
hold him backe.

n 1 Pet. 5. 3.

I offended thee but thou did-  
dest defend me: I feared not  
thee and yet thou diddest keep  
me: I went from thee, and yeel-  
ded to mine adversary; but  
thou

*written by S. Augustine.*

thou didst beat him backe, that  
he durst not take me.

O Lord my God, these be-  
nefits hast thou conferred up-  
on me, and I wretch never mar-  
ked so much. For thus thou  
hast saved me often times from  
the jawes of Satan <sup>o</sup>, and taken <sup>o Rev. 12. 7, 8.</sup>  
me by force out of the Lyons  
mouth <sup>p</sup>, & many wayes redu- <sup>p 1 Pet. 5. 5. 8.</sup>  
ced me from hell, although I  
wist not how. For I descended  
even to the gates of hell: but  
that I might not goe in, thou  
didst hold me backe. I drew  
very nigh to deaths doore <sup>q</sup>, <sup>q Psal. 107. 18</sup>  
but so thou diddest work, that  
they could not take me.

In like sort, O my Saviour <sup>r</sup>, <sup>r Psal. 18 2.</sup>  
thou hast delivered mee from  
bodily death: when grievous  
sicknesse oppressed me, when I  
have been in many perils, both  
on sea, and land, thou hast stood  
by mee, alway preserving mee  
from fire and sword, and from  
all

*Heavenly Meditations,*

2 Tim. 17.  
18.

all danger, saving me of thy mercy<sup>1</sup>.

Mat. 25. 41.

Psal. 59. 10.

Indeed, Lord, thou diddest know, that if death then had taken me, my soule had straight way gone into hell, and so had beene damned world without end<sup>r</sup>. But thy grace, and thy mercy did prevent me, <sup>o</sup> Lord my God, and saved both my body from death, and my soule from damnation.

These and many more benefits thou hast bestowed upon me: but I was blind, and knew not so much, until thou enlightenedst me.

x John 1. 4.

z Mat. 4 7.

r Act. 17. 18.

b John 1 9.

Now therefore, <sup>o</sup> light of my soule<sup>x</sup>, <sup>o</sup> Lord my God<sup>r</sup>, my life, through whom I live<sup>a</sup>; the light of mine eyes<sup>t</sup> through which I see: so thou hast enlightened me, so that I know thee; for I live through thee: and therefore I praise thee, and give thee thanks: albeit, I confesse my

*written by St. Augustine.*

my thankes are vile, and bare,  
and farre unanswerable to thy  
benefits, yet such as my frailty  
can afford. For thou alone art  
my God<sup>c</sup>, and my mercifull  
Creator<sup>d</sup>, loving our soules<sup>e</sup>, and  
hating nothing which thou  
hast made<sup>f</sup>.

<sup>c</sup> 2 Reg. 19.

<sup>19.</sup>

<sup>d</sup> Gen 1. 1, 27.

<sup>e</sup> Wis. 12. 23.

<sup>f</sup> Wis. 1. 21.

Loe, I am of sinners, which  
thou hast saved, the chief<sup>g</sup>; that  
I might shew an example un-  
to others, of thy most loving  
kindnesse. I will acknowledge  
unto thee thy great benefits,  
for thou hast deliverd my soule  
from the lowest grave, both  
once, and twice, and thrice, and  
an hundred, yea a thousand  
times I alwaies enclined down  
to hell-ward, but thou alwaies  
diddest bring me back againe:  
and justly thou mightest have  
condemned mee a thousand  
times, if thou wouldest.

<sup>g</sup> 1 Tim. 2.

15, 16.

But thou wouldest not; for  
thou lovest our soules, and dis-  
semblest

<sup>i</sup> Wis. 11. 23.

*Heavenly Meditations*

k W. 11. 20. seemlest the sins of men<sup>k</sup>, be-  
cause they should amend, O  
Lord our God, of much mercy  
in all thy wayes.

Now therefore, O Lord my  
God<sup>l</sup>, I see and perceive these  
things through thy light, and  
my soule is astonished in con-  
sideration of thy great mercy  
powred upon mee, especially  
for delivering my soule from  
the lowest grave<sup>n</sup>, and for  
bringing me againe to life<sup>n</sup>. I  
was wholly dead, and thou  
hast wholly revived me againe.

Therefore let it be wholly  
thine that I live: and wholly I  
doe offer my selfe unto thee all  
whole. Let my whole spirit, my  
whole heart, my whole body,  
my whole life live to thee, O  
my sweet life<sup>n</sup>. For thou hast  
redeemed me wholly<sup>p</sup>, that  
thou mightest possesse mee  
whole; thou hast renewed  
mee wholly, that thou might-  
est

m Gal. 86. 13.

n Psal. 30. 3.

o Ioh. 14 6.

p 1 Cor. 1. 30.



*written by S<sup>r</sup>. Augustine.*

test have mee wholly againe.

Wherefore let me love thee,

o Lord, my strength, let mee

love thee mine unspeakeable q 2 Sam. 12. 3

joy. Let my whole life hence-

forth live not to my selfe, but

to thee: my life, I say, which r 2 Cor. 5. 15

had perished in my misery, had

it not been raised againe in thy

mercy, who art a pittifull

God, and a mercifull, of p Psal. 86. 15.

much kindnesse towards thou-

sands of them which love thy t Exod. 20. 6.

name.

Hence it is, o Lord my

God, my sanctifier, that in u Psal. 7. 1.

thy Law thou hast comman- x Eze. 37. 18

ded mee to love thee with all

mine heart, with all my soul, y Deui. 6. 5.

with all my mind, with all my

strength, & with all the pow-

ers which I have, yea, from

the very marrow and pith of

mine heart; and that every

houre and moment, wherein I

enjoy the goods of the mercy.

For

*Heavenly Meditations,*

For I should continually per-  
 ish, if thou diddest not conti-  
 nuallly guide me; I continually  
 dye, didst thou not quicken me  
 continually; and every mo-  
 ment thou doest bind me unto  
 thee, whilest every moment  
 thou bestowest thy great bene-  
 fits upon me.

As therefore there is no  
 hour nor minute in all my life,  
 wherein I enjoy not thy bless-  
 ing: so ought there to be no  
 moment, wherein I should not  
 have thee before mine eies, and  
 love thee with all the power  
 both of my body and minde.  
 Yet this I am not able to doe  
 without thou give mee grace  
 whose every good giving and  
 every perfect gift is, and com-  
 meth downe from the father  
 lights, with whom is no vari-  
 ablenesse, neither shadowing  
 by turning.

For it is not in him that wil-  
 leth

2 Deut. 6. 5.

2 1am. 1. 17.

*written by S<sup>r</sup>. Augustine.*

leth<sup>b</sup>, nor in him that runneth<sup>b</sup> Rom. 7. 26.  
but of thee which sheweth  
mercy, that we doe love thee.  
This Lord is thy gift, whose  
every good gift is. Thou com-  
mandest that wee should love  
thee<sup>c</sup>, grant what thou com-<sup>c</sup> Deut. 6. 5.  
mandest, and command what  
thou wilt.

CHAP. 19.

*Of the fervency of Love,  
or Charity.*

**O** Lord my God<sup>a</sup>, I do love<sup>a</sup> Psa. 7. 1.  
thee, and alwayes more  
and more I desire to love thee.  
For thou art indeed sweeter  
then any Honey<sup>b</sup>, more nutri-<sup>b</sup> Ps. 119. 103  
tive then any Milke<sup>c</sup>, and<sup>c</sup> Cant. 4. 10.  
brighter then the cleereſt  
light<sup>d</sup>. And therefore thou art<sup>d</sup> Ecc. 1. 3 19.  
deerer to me then either gold<sup>e</sup>  
or silver, or precious stones<sup>f</sup>.<sup>e</sup> Psa. 119 73  
<sup>f</sup> Prov. 1. 3. 3

For I despise whatsoever I  
did in the world in respect of  
thy

*Heavenly Meditations,*

thy sweetnesse, and the glory  
of thine house, which I have  
loved.

O fire, which alwayes bur-  
nest, and never goest out. O  
love, which alwayes art infla-  
med, and never coolest: set me  
on fire. Let me wholly be in-  
flamed of thee, that I may love  
thee wholly.

h Mat. 10. 37

For hee loveth too little  
who loves any thing beside  
thee, except he love it for thy  
sake.

i Iohn 4. 19.

O Lord let me love thee, be-  
cause thou first did love me.

x Ps. 116. 42.

Where shall I get words to  
expresse the signes of thy sin-  
gular great love toward mee  
through thine infinite benefi-  
k, wherewith from the begin-  
ning thou hast nourished me.  
Namely, besides the benefit of  
creation, when at the begin-  
ning thou madest mee of no-  
thing after thine own image.

1 Gen. 1. 26.

*written by St. Augustine.*

in magnifying and exalting me  
 above all those creatures w<sup>h</sup>  
 thou hadst made, and ma- m Gen. 1. 26.  
 king me glorious with the light  
 of thy countenance wherwith-  
 all thou hast sealed the upper-  
 most seate of mine heart, ther-  
 by dislevering me both from  
 insensible things, and also from  
 brut beasts which have no  
 sense, and abasing me but little  
 beneath Angels <sup>n Psal. 8. 3.</sup>.

Yet was all this too little  
 before the sight of thy God-  
 head. For without ceasing thou  
 hast fed me daily, with singu-  
 lar, and most ample benefits,  
 yea as if I were thy deare, and  
 weake, and tender child; thou  
 hast nourished and refreshed  
 me with the tears of thy com-  
 fort.

And that I might wholly  
 serve thee °, thou hast put all o Deut. 10. 20  
 things which thou hast made,  
 under subjection <sup>P Gen. 1. 26.</sup>.

F

CAHP.

CHAP. 20.

*That God hath made all things  
to serve for mans use.*

<sup>a</sup> Psal. 8. 6.

**T**Hou hast made all things  
to serve man<sup>a</sup>, that man  
alone may serve thee altoge-  
ther. And that man might bee  
wholly thine, thou hast given  
<sup>b</sup> Gen. 1. 26. him dominion<sup>b</sup> over all thy  
workes.

<sup>c</sup> 1 Cor. 3. 21.

<sup>d</sup> Deut. 10. 20.

<sup>e</sup> Deut. 6. 5.

<sup>f</sup> Eccl. 17. 1.

For all outward things thou  
hast created for the body; and  
the body for the soule; and the  
soule for thy selfe<sup>c</sup>; that man  
might only serve thee<sup>d</sup>, & love  
thee onely<sup>e</sup>, enjoying both  
thee to his solace, and inferiour  
things for his service<sup>f</sup>.

For nothing under the cope  
of heaven is for worthines com-  
parable to the soule of man,  
wch was created for the chief-  
est good on high, by enjoying  
whereof it might become bles-  
sed:



*written by St. Augustine.*

led: to which if it cleave over-  
passing all earthly things wch  
are transitorys, it cleerely shall  
behold the face<sup>h</sup> of that eter-  
nall immortality<sup>i</sup>, and the glo-  
rious Majesty of him whose  
image it doth represent<sup>k</sup>.

g 1 Cor. 7. 31.

h 1 Cor. 13.

12.

i 1 Tim. 1. 17

k 1 Cor. 11. 7.

Then shall it in the house of  
the Lord enjoy those excel-  
lent good things, in cōpariſon  
whereof, all outward things,  
which we now see, are as no-  
thing. For they are those things  
which eye hath not seen<sup>m</sup>, eare  
hath not heard, neither came  
into mans heart, which God  
hath prepared for such as love  
him. O Lord, such things wilt  
thou give unto the soul of man.

l Rev 21. 23.

m Esa. 64. 4.

And hereby, Lord, which lo-  
vest our soules<sup>n</sup>, thou day by  
day doest rejoyce the souls of  
thy servants<sup>o</sup>.

n Wisd. 11. 13.

o Psal. 86. 4.

But why marvell I at these  
things, O Lord my God<sup>p</sup>? For  
thou bringest unto honor thine

p Psal. 18. 3.

*Heavenly Meditations,*

owne image and similitude, according to which they were created 9.

9 Gen. 9. 6.

f Wis. 9. 15.

r 1 Cor. 15.  
42. 43.

Ecc. 43. 1.

u Psal. 8. 6.

x Ecc. 3. 8.

For to our body, though corruptible and vile, that it might see, thou hast given the cleer-nesse of the sky, by the hands of thine united servants the Sun and Moon, which continually day & night by thine appointment doe serve to thy children; that it might breath, thou hast given the pure ayre; variety of sounds, that it might heare; sweet odours, that it might smell; qualities of savors that it might taste; grosse-nesse of all bodily things, that it might fee-lee, to serve his use, thou hast given him the beast of the field, and fowles of the ayre, and fishes of the sea, and fruit of the earth to refresh him.

Thou hast created medicine of the earth for all diseases, and hast prepared for every severall

civil

*written by St. Augustine.*

evill a severall comfort.

For thou Lord art a pittifull

God y and a mercifull : thou y Psal. 86. 15.

our maker z knowest whereof z Esa. 45. 9.

we are made a, and how we are a Psal. 103. 14.

but as clay in thine hand b. b Ier. 18. 6.

CHAP. 21.

*That by the consideration of  
Gods temporall benefits we may  
gather the greatness of his  
heavenly blessings.*

O Lord, reveale thy great  
mercy toward me : shine  
upon me yet more and more  
with thy light, I beseech thee,  
that more and more I may per-  
ceive the same.

For thy great things, by these  
smallest things a, and thine in- a Prov. 30. 24  
visible things, by these visible b Rom. 1. 20.  
creatures, are scene c, O God, c Hab. 1. 12.  
holy d, and good e, our Lord d Ier. 33. 11.  
and Maker e. e Deu 32. 18.

For if thou providest both

F 3 from

*Heavenly Meditations,*

from heaven, from the ayre,  
 from the earth, from the Sea,  
 from light, from darkness, from  
 heate, from shade, from dew,  
 from raine, windes, showres,  
 birds, fishes, beasts, trees, and  
 from the diversity of herbs,  
 and fruite of the earth, and  
 from the service of al thy crea-  
 tures, wch serve for mans use  
 in their due season, to comfort  
 him withall: If, I say, thou pro-  
 videst so ample and so infinite  
 benefits for this vile and cor-  
 ruptible body<sup>h</sup>; ô Lord, I be-  
 seech thee, how excellent, and  
 how innumerable shall those  
 good things bee, which thou  
 hast prepared for those which  
 love thee<sup>i</sup>, in that heavenly  
 countrey<sup>k</sup>, where wee shall  
 see thee face to face<sup>l</sup>? If thou  
 doest so for us in prison, what  
 wilt thou do in thy palace?

Great<sup>m</sup>, and without number<sup>n</sup>,  
 doubtlesse be thy workes<sup>n</sup>, O

Lord

psal. 8. 6.

2<sup>o</sup> 1 Cor. 15.

2<sup>o</sup>  
 1<sup>o</sup> Wis. 9. 15.

1<sup>o</sup> Cor. 2. 9.

k Heb. 11. 13.

l 1 Cor. 13. 12.

m Psal. 91. 5.

n Job 41. 4.

*written by St. Augustine.*

Lord, King of Heaven °. o 1 Esd 4. 45.

For sith all these things are exceeding good p and delight- p Gen. 1. 31.  
 full, which thou impartest as well on the evill as upon the good q : what shall those here- q Mat. 5. 45.  
 after be, which are laid up on- ly for the good ?

If thy gifts are so infinite and divers, which in this world thou givest to thine enemies, as well as to thy friends : how great and how infinite, how sweet & how comfortable shal those blessings be which thou wilt impart onely upon thy friends? f we have so much de- lectation in this time of teares: what joy wilt thou bring us on the day of our marriage r ? If r Mat. 12 1.  
 our prison have such pleasure : how unspeakable shal the hap- pinesse of our countrey be s ? s Heb. 11 9.

O God, none eye without thee hath seene the things wch thou hast prepared for them

*Heavenly Meditations,*

21 Cor. 2. 9. that love thee <sup>t</sup> ! for according  
to the great number of thy  
mighty workes, thy goodnesse  
is great which thou hast laid  
u Psal. 31. 16. up for them that feare thee <sup>v</sup>.

For great art thou, <sup>o</sup> Lord my  
x Psal. 145. 3. God, and incomprehensible <sup>x</sup>,  
neither is there end of thy  
greatnesse, nor number of thy  
y Psal. 107. 5. wisdome <sup>y</sup>, nor measure of thy  
benignity: neither is there end,  
nor number, nor measure of thy  
z Psal. 106. 2. blessings <sup>z</sup>. For as thou art great  
thy self, so is thy liberality great  
because thou art the reward,  
and the blessing which they  
shall have that fight as they  
a 1 Tim. 2. 5. ought to do <sup>a</sup>.

## CHAP. 22.

*That godly ioy taketh away all  
present bitterness of  
the world.*

**O** Lord God, sanctifier of all  
thy Saints <sup>2</sup>, these are thy  
great

a Eze. 37. 28.



*written by S. Augustine.*

great benefits wherewithall  
thou hast supplied the want of  
thy hungry children,

For thou art the hope of the  
hopelesse<sup>b</sup>: the joy of the  
comfortlesse<sup>c</sup>: the glorious  
crowne of hope<sup>d</sup>, prepared for  
such as overcome<sup>e</sup>.

<sup>b</sup> Psal. 63.<sup>c</sup> 1 Cor. 2. 3.<sup>d</sup> 1 Pet. 5. 4.<sup>e</sup> Rev. 2. 10.

Thou art the everlasting ful-  
nesse<sup>f</sup>, which shall be given to  
the hungry. Thou art the end-  
lesse comfort, which rewardest  
them that contemne the com-  
fort of this world for the per-  
petual comfort<sup>h</sup>. For they who  
in this world receive comfort,  
finde no comfort in the world  
to come<sup>i</sup>. But such as are tor-  
mented here, be there comfort-  
ed<sup>k</sup>: And such as suffer with  
thee<sup>l</sup> do reigne with thee.

<sup>f</sup> Revel. 7. 7.<sup>g</sup> Mar. 3. 6.<sup>h</sup> Esa. 65. 23.<sup>i</sup> Esa. 65. 13.<sup>k</sup> Esa. 25. 8.<sup>l</sup> 2 Tim. 1. 7.

For no man can have plea-  
sure in both worlds<sup>m</sup>, neither  
can a man rejoyce here, and  
hereafter too: but of necessity  
he must forgoe the one, which

<sup>m</sup> Luk. 16. 25

*Heavenly Meditations,*

n Esa 65. 13. would have the other<sup>n</sup>.

When I consider these things, o Lord my comforter<sup>o</sup>, my soule refuseth comfort in this life<sup>p</sup>, that it may be meet for thine endlesse comfort. For reason is that hee should forgoe thee whosoever chooseth the comfort of any before thee<sup>q</sup>.

Wherefore, o soveraigne Truth<sup>r</sup>, I beseech thee suffer me not to delight in any vaine pleasure. But my request is, that all other things may wax bitter to me, and thou alone seeme sweet to my soule, because thou art the unspeakable sweetnesse<sup>s</sup>, by whom all sowre things are made sweet.

For thy sweetnesse made the very stones of the river sweet to Stephen<sup>t</sup>.

Thy sweetnesse made the burning Gridiron sweet unto Lawrence.

Through

*written by S<sup>c</sup>. Augustine.*

Through thy sweetnesse the Apostles departed from the Councell rejoycing, that they were counted worthy to suffer rebuke for thy Name. AA: 5 41.

*Andrew* went quietly, and joyfully to the Crosse, because he hastened unto thy sweetnesse.

The Princes of thine Apostles were so filled with this sweetnesse, that for desire thereof, One chose the Gallows for his death, and the other cheerefully offered his head to bee stricke off with a sword.

For to buy the same, *Bartholomew* gave his own skinne b. b Eccl. Hist. cent. 1. l. 2. c. 20. in vita Barthol. And to taste this in like sort, *John* without shrinking backe, supped up a cup of poyson.

As soone as *Peter* had tasted hereof, by and by forgetting all earthly things, he brake out as if he had been drunke, into these

*Heavenly Meditations,*

c Mat. 17. 4. these words c : Master it is good for us to be here: if thou wilt let us make here three tabernacles, here let us abide still, and injoy thy contemplation, for we lacke nothing now. It sufficeth us, Lord, that we see thee. It sufficeth us to bee satisfied with so unspeakeable sweetnesse.

Hee had tasted but one drop of sweetnesse and loathed forthwith all other sweetnesse. What think ye, he would have said, and nee tasted that great sweetnesse of thy Godhead, which thou hast laid up for  
d Psal. 31. 19. such as feare thee d.

That Virgin also whom we read went as joyfully unto prison, as to a banquet, had tasted this thine unspeakeable sweetnesse.

This also as I judge, he had  
c Psal. 31. 19. tasted, who said c, How great is thy goodnesse, which thou  
hast

*written by S. Augustine.*

hast laid up for them that feare thee! and who admonished, saying f, Taste ye, and see how gracious the Lord is. f Psal. 34. 8.

For this is the happinesse, O Lord our God, which we trust thou wilt give us, for which continually we fight under thy banner g for which we are killed all the day long h, that to thee we may live in thy life. g 2 Tim. 2. 3. h Psal. 44. 22

### CHAP. 23.

*That all our trust, and all the desire of our carke should be cast upon God.*

O Thou Lord, the hope of Israel, the very thing in heart I daily do desire b, make haste and tarry not c. a Ier. 14. 8. b Psal. 42. 1. c Psal. 42. 17.

Arise d, hasten and come away, that thou maiest bring us out of this prison e, to praise thy name, and to reioice in thy sight. d Cant. 2. 10. e Psal. 142. 7.

Listen,

*Heavenly Meditations,*

Listen, ô Lord, to the cry of

<sup>f</sup>Iob 36. 28. the teares<sup>f</sup> of the poore Orphanes that cry unto thee. O

<sup>g</sup>Mat. 6. 9. our Father<sup>g</sup> give us this day our daily bread, in the strength whereof we may walke night and day, and minister the same untill we shall approach unto

<sup>h</sup>Psal. 3. 4. thine holy mountaine<sup>h</sup>. And I the smallest among the little ones of thy family. when shall I come and appeare before thy

<sup>i</sup>Psal. 43. 2. presence<sup>i</sup>, ô God my Father<sup>k</sup>,

<sup>k</sup>Mat. 6. 3. and my strength<sup>l</sup>: that I, who

<sup>l</sup>Psal. 46. 1. praise thee now for a time, may hereafter praise thee eternally<sup>m</sup>.

<sup>m</sup>Rev. 21. 3.

O blessed should I be, were

I once admitted to behold thy

<sup>n</sup>Ioh. 17. 24. brightnesse<sup>n</sup>, who can shew

mee such a favour, that thou

maiest permit mee to come

thereunto,

I know, Lord, I know, and

acknowledge, that I am un-

worthy to enter under thy

rooffe.



*written by St. Augustine.*

rooffe, yet for the honour of  
thy Name, destroy not o thy o Psal. 21. 1.  
servant which putteth his trust  
in thee P. p Psal. 86. 3.

And who shall enter into thy  
sanctuary to consider thy pow-  
er, unless thou open unto him?  
and who can open, if thou shut  
against him q? For if thou de- q Rev 3. 7.  
stroy, no man can build again: r Job 12. 14.  
and if thou shut man up, none  
can loofe him out. If thou  
withold the waters, all things f Job 12. 15.  
will dry up; and if thou send  
them forth, they will destroy  
the earth. If thou bring to no-  
thing all w<sup>h</sup> thou hast made,  
who dare controll thee for the  
same c? r Job 11. 10.

Moreover, the goodnesse of  
thy mercy, whereby thou didst  
all whatsoever thou would-  
est u, is everlasting x.

O maker of the world v, thou  
hast made us z, therefore go-  
verne us wee beseech thee.

Thou

u Psal. 15. 3.

x Lam. 3. 22.

y 2 Mac. 7. 23

z Job 10. 8.

*Heavenly Meditations,*

<sup>a</sup> Pſal. 100. 3. Thou haſt created us <sup>a</sup>, then  
deſpiſe us not, becauſe wee are  
<sup>b</sup> Pſal. 138. 8. the work of thine hands <sup>b</sup>.

For doubtleſſe, o Lord our  
<sup>c</sup> Pſal. 7. 1. God <sup>c</sup>, we filly wormes and  
clay <sup>d</sup>, are unable to enter into  
<sup>d</sup> Eſa. 57. 15. the hoſie of thy eternity, un-  
leſſe thou, who of nothing haſt  
<sup>e</sup> Pſal. 33. 8. created all things <sup>f</sup>, doe guide  
<sup>g</sup> Ioh. 6. 44. us in <sup>g</sup>.

## CHAP. 24.

*That our Salvation commeth  
from God.*

**A**Nd I, the worke of thine  
<sup>a</sup> Iſa. 3. 8. hands <sup>a</sup>, proteſt unto thee  
in thy feare, that I will not  
<sup>b</sup> Pſal. 44. 6. truſt in my bow <sup>b</sup>, and that  
not my ſword, but thy right  
<sup>c</sup> Pſal. 44. 5. hand <sup>c</sup>, and thine arme, and  
the light of thy countenance  
ſhall ſave mee. Without  
which I ſhould deſpaire. But  
<sup>d</sup> Pſal. 100. 3. thou who haſt made me <sup>d</sup>, art  
<sup>e</sup> Pſal. 91. 9. mine hope <sup>e</sup>; for thou forſakeſt

*written by S. Augustine.*

not them <sup>f</sup> which trust in thee. <sup>f</sup> Psal. 34. 22.

For thou, our Lord God,  
art gracious <sup>g</sup>, long suffering, <sup>g</sup> Wis. 15. 1.  
and governest all things by  
mercy. For, although we sin <sup>h</sup>, <sup>h</sup> Wis. 15. 2  
yet are we thine: if we sinne  
not, we are thine, for we are in  
thy count.

For we, all the sort of us, are  
but a lease <sup>i</sup>, and all men living <sup>i</sup> Psal. 46. 6.  
are but vanity <sup>k</sup>. And our life <sup>k</sup> Psal. 39. 5.  
upon earth <sup>l</sup>, is but a blast. <sup>l</sup> Job 7. 7.

Bee not angry with us thine  
Orphans though we fall, for  
thou knowest whereof we bee  
made <sup>m</sup>, O Lord our God <sup>n</sup>. <sup>m</sup> Psal. 10. 14  
<sup>n</sup> Psal. 8. 1.

O God, whose power none  
can resist <sup>o</sup>, wilt thou shew thy  
strength against a lease which  
is carried away with the wind, <sup>o</sup> Job 9. 4.  
and wilt thou follow after dry  
stubble? wilt thou, O eternall  
king of Israel <sup>q</sup>, wilt thou con- <sup>q</sup> Job. 1. 49.  
demne a dead dog <sup>r</sup>? wilt thou <sup>r</sup> 2 Sa. 21. 15.  
condemne a poore flea?

Lord, we have heard of thy  
mercy,

*Heavenly Meditations,*

1 Wi. 1. 13.

mercy, how thou hast not made death<sup>f</sup>, nor hast pleasure in the destruction of the living.

1 Job: 8.

For which cause we beseech thee, ô Lord, suffer not that which thou hast not made, to have dominion over that creature which thou hast made.

11 Job 33. 13.

For if thou art sorry for our damnation, what doth let thee, ô Lord, which canst doe all things<sup>u</sup>, that thou maiest not alwayes rejoyce for our salvation? If thou wilt, thou canst save me; but I, though I would, cannot.

y Rom. 7 18.

Great is the multitude of the miseries which I am in. For to will is present with me<sup>y</sup>; but I finde no meanes to performe that which is good.

2 Phil. 2 15.

Will that good is, I cannot, unlesse thou wilt<sup>2</sup>; neither can I do that I would, except thine arme doe strengthen me.

Againe, sometime I would  
that

*written by St. Augustine.*

that I can: should not thy will  
be done in earth as it is in hea-  
ven<sup>a</sup>? Yet know I not either <sup>a</sup>Mat. 6. 10.  
what I can or would, unlesse  
thy wisdom lighten me. And  
though I should have will  
sometime, and power with my  
knowledge, yet were my wis-  
dome vaine<sup>b</sup>, and imperfect, <sup>b</sup>Rom. 8. 7.  
unlesse I were assisted by thy  
true wisdom.

But all things are at thy  
pleasure, neither can any resist  
thy will<sup>c</sup>, ô Lord God of all <sup>c</sup>Rom. 9. 19.  
flesh<sup>d</sup>, which dost whatsoever <sup>d</sup>Ier. 32. 27.  
thou wilt, both in Heaven, and  
in Earth, in the Sea, and in all  
deepe places<sup>e</sup>. <sup>e</sup>Psal. 135. 6.

Wherefore let thy will bee  
done<sup>f</sup> of us, who call upon thy <sup>f</sup>Mat. 6. 10.  
name<sup>g</sup>, lest this noble worke-  
manship of thine doe perish  
which thou hast created for  
thine owne glory<sup>h</sup>. <sup>h</sup>Esa. 43. 7.

And what man liveth, and  
shall not see death? Shall he de- <sup>i</sup>psal. 89. 48  
liver

*Heavenly Meditations,*

liver his soul from the hand of  
the grave, without thou deliver  
him, which art the lively way  
of all life <sup>k</sup>, by whom all  
things do live ?

<sup>k</sup> Ioh. 14. 6.

<sup>l</sup> Act. 17. 18.

## CHAP. 25.

*That mans wil is unapt unto all  
good works, without the  
grace of God.*

**F**OR I confessed even now,  
how thou art the stay of my  
life <sup>a</sup>, ô Lord my God <sup>b</sup>, the  
strength of my salvation <sup>c</sup>.

<sup>a</sup> Ps. 118. 14.

<sup>b</sup> Mat. 4. 7.

<sup>c</sup> Psal. 18. 1.

The time was when I tru-  
sted in mine owne strength,  
which notwithstanding was  
no strength. And so when I  
would have runne, where I  
thought I stood most sure,  
there I tooke the greatest fall,  
and came backward, not for-  
ward. And what I thought to  
attain, went the farthest from me.  
Thus tryest thou my strength  
by



*written by St. Augustine.*

by many such things:

Now I know thou hast enlightened mee: for what I thought I could best doe, I found I was least able for to do it of my selfe. For I said, this I will do, and that I will bring to passe; but in the end, I could neither doe the one, nor the other. Either I had will, & lacked power, or had power, and lacked will for I trusted mine owne strength. But now I confesse to thee ô Lord my God, father of heaven and of earth, that in his owne strength no man shall be strong, because the vaine presumption of no flesh shall glory in thy sight.

d Rom. 7. 18.

e Psal. 7. 1.

f Mat. 23. 25.

g 1 Sam. 2. 9.

h 1 Cor. 1. 29.

For it is not in man either to will that he can doe; or to doe that he would; or to know, what he would, or can do; but thou Lord it is which directest the steps of man; of that man, I say, which confesseth that he is

i Prov. 16. 9.

*Heavenly Meditations,*

k Prov. 20. 24 is directed of thee<sup>k</sup>: not of himselfe.

l Luk. 1. 78. Wherefore, by the bowels of thy mercy<sup>l</sup>, we beseech thee, save Lord what thou hast created: for if thou wilt<sup>m</sup> thou canst save us, and in thy will resteth n Psal. 141. 7. the strength of our salvation<sup>n</sup>.

CHAP. 26.

*The benefits which God hath done for us of old.*

a Psal 135. 6. **O** Lord, remember thy mercy of old<sup>a</sup>, wherewithall thou hast prevented us from the beginning, by thy comfortable blessings.

b Wis. 9. 5. For before I the son of thine handmaid<sup>b</sup> was born, o Lord, mine hope even from my mothers breasts<sup>c</sup>, thou diddest prevent me, preparing a way wherein I should walk<sup>d</sup>, and come unto the glory of thine house.

b Wis. 9. 5.

c Psal 22. 9.

d Deut. 4. 1.

The

*written by St. Augustine.*

Thou knewest mee before  
thoudiddest shape mee in the  
belly<sup>e</sup>, and before I came out of <sup>c Pf. 139. 16.</sup>  
the womb, thou diddest preor-  
daine of mee whatsoever plea-  
sed thee. What, and how much  
is written concerning mee in  
thy booke lying in the secret  
place of thy Consistory, I am  
utterly ignorant, and therefore  
stand mightily in feare; but  
thou knowest. For whatsoever  
I doe look for by succession of  
dayes and times a thousand  
yeeres hence in this transitory  
world, is already accomplish- <sup>fi Cor. 7. 31.</sup>  
ed in the sight of thine eterni-  
ty<sup>e</sup>; and that which shall be, <sup>g 2 Pet. 3. 8.</sup>  
is already done.

Now then, for as much as I  
stand in the darke night, igno-  
rant of these things, feare and  
trembling are come upon me<sup>b</sup>, <sup>h Psal. 55 9.</sup>  
while I see many dangers hang  
over mine head, from all sides,  
many enemies to hunt after my  
soule

*Heavenly Meditations,*

soulei, and an innumerable multitude of miseries to beset me round about in this mortall life. So that, wert not thou present, to assist me in these evils, I should utterly despaire. But I have a great confidence in thee, O most gracious Prince; my God: and the consideration of the multitude of thy compassions doth comfort my heart. And the former signes of thy goodnesse, which before I was borne, prevented me, and at this time chiefly do shine upon me, do assure my heart of better and more perfect blessings to come, which thou reservest for such as love thee; so that I may rejoyce in thee, O Lord my GOD, my Holy and lively joy, whereby my youth is comforted.

k Rev. 1. 5.

l Psal. 7. 1.

m Psal. 51. 1.

n Psal. 130. 13.

o 1 Cor. 2. 9.

p Psal. 32. 11.

q Psal. 7. 1.

*written by St. Augustine.*

## CHAP. 27.

- *Of Angels appointed for the custody of men.*

FOR thou didst loue mee intirely, o my love, before I loved thee<sup>a</sup>; thou didst create mee after thine owne Image<sup>b</sup>, and advance mee above all thy creatures<sup>c</sup>. a 1 Ioh. 4. 19. b Gen. 1. 16. c Gen. 1. 28.

Which dignity I shall then keepe, when I know thee, for whom thou hast made me<sup>d</sup>. d 1 Cor. 3. 23.

Besides, thou makest thy spirits messengers for my sake, to whom thou hast giue charge over me<sup>e</sup> to keep me in all my wayes, that I hurt not my foot against a stone. e Psal. 104. 4. f Psal. 91. 11.

For these are the watchmen over the wals<sup>g</sup> of the city, new Ierusalem, & of the mountains about the same, which tend and keepe watch over thy flocke, lest hee as a Lion make a prey of  
G of

*Heavenly Meditations,*

of our soules, while there is none to deliver; hee, I meane, that old serpent<sup>h</sup>, our aduersary the Devill, who as a roaring Lion walketh about, seeking whom he may devour<sup>i</sup>.

<sup>h</sup> Rev. 12. 9.

<sup>i</sup> 1 Pet. 5. 8.

<sup>k</sup> Gal. 4. 26.

<sup>l</sup> Heb. 1. 14.

<sup>m</sup> Psal. 91. 12.

They are the Citizens of the blessed City Ierusalem on high above<sup>k</sup>, which is the mother of us all, sent forth to minister for their sakes, who shall be heires of salvation<sup>i</sup>, that they may deliver such from their enemies, and keep them in all their wayes<sup>m</sup>. For they love their fellow citisens, by whom they looke to have the breach of their destruction repaired.

And therefore with great care and watchfulnesse they do stand about us at all hours, and places, succoring and providing for our necessities; yea full carefully doe they run between us and thee, O Lord.

For they walk with us in all  
our



*written by S<sup>c</sup>. Augustine.*

our wayes, they goe in and out  
 with us, diligētly considering,  
 how godly, and how honestly  
 we do walke in the midst of a  
 naughty and crooked genera-  
 tion<sup>n</sup>; how earnestly we seek <sup>n<sup>o</sup> hil. 2. 25.</sup>  
 the Kingdome of God, & the  
 righteousnesse thereof<sup>o</sup>; with <sup>o Mar. 1. 33.</sup>  
 what feare and trembling we  
 doe serve thee<sup>p</sup>; and how our <sup>p Psal. 2. 11.</sup>  
 hearts reioice in thee, ô Lord <sup>q Zac. 10. 7.</sup>  
 Those which labour they strēg-  
 then; those which rest they  
 protect; such as fight they en-  
 courage; they crowne such as  
 overcome; they reioyce with  
 such as reioyce, such I meane, <sup>r Rom. 2. 15</sup>  
 as reioice in thee; and they suf- <sup>r Phil. 44.</sup>  
 fer with such as suffer, I say,  
 with such as suffer, for thy  
 Names sake<sup>t</sup>. Great is the care  
 which they have of us; great is  
 the affection of their love to-  
 wards us.

And all this for the honour  
 of thine inestimable good will

*Heavenly Meditations,*

wherewith thou hast loved us.  
For they love those whom  
thoudost love; they keep those  
whom thou dost keepe; they  
forsake those whom thou dost  
forsake: neither can they abide  
such as work iniquity, because  
thou also hatest all them that  
worke iniquity<sup>a</sup>, and wilt de-  
stroy them that speake lies.

<sup>a</sup> Psal. 5. 5.

When we do wel, the Angels  
reioyce, but the Devils are sad:  
when we doe ill, the Devils re-  
joyce, but the Angels are sad:  
For, there is joy among the An-  
gels, for a sinner that conver-  
teth<sup>x</sup>: and joy to the Devill for  
a just man that forsaketh repen-  
tance. Grant therefore, ô Father  
that they may alwaies rejoyce  
over us, that both thou alwayes  
maist be glorified in us, and we  
may be brought with them in-  
to thy fold<sup>z</sup>, that together wee  
may praise thy name, ô Crea-  
tor both of men and Angels<sup>b</sup>.

<sup>x</sup> Luk. 15. 7.

<sup>y</sup> Mat. 6. 9.

<sup>z</sup> Ioh. 10. 16.

<sup>a</sup> Ioh. 10. 8.

<sup>b</sup> Psal. 148. 1.

These

*written by S<sup>r</sup>. Augustine.*

These things I confesse before thy Majesty, praying thee for them. For great are these thy benefits which thou hast honoured us withall, in giving us thy Spirits <sup>c</sup> to bee messengers <sup>c</sup> Psal. 104. 4. for our service.

For thou hadst given whatsoever is contained under the cope of Heaven <sup>d</sup>, yet thoughtst <sup>d</sup> Gen. 1. 28. thou all that too little, unless withal thou addest those things which are above Heaven. For this benefit prayse the Lord, all ye his Angels <sup>e</sup>; prayse him all <sup>e</sup> Psal. 103. 20. ye his works <sup>f</sup>; yea, let all thy <sup>f</sup> Psal. 103. 22. Saints blesse thee <sup>g</sup>. <sup>g</sup> Psal. 103. 10.

O our glory <sup>h</sup>, thou hast exceededly honoured, enriched, and glorified us with manifold benefits <sup>i</sup>. <sup>i</sup> Psal. 139. 7.

O Lord, how excellent is thy Name in all the World <sup>k</sup>, <sup>k</sup> Psal. 8. 1. For what is man that thou art mindefull of him <sup>l</sup>, and the son <sup>l</sup> Psal. 8. 4. of man, that thou visitest him?

*Heavenly Meditations,*

For thou the antient truth hast  
m Prov. 8. 31. said <sup>m</sup>, My delight is with the  
 children of men.

Is not man rottennesse, and  
n Job 25. 6. the sonne of man a worme <sup>n</sup>?  
 Is not every man living meere  
o Psal. 39. 5. vanity <sup>o</sup>? yet thou thinkest it  
 good to open thine eyes upon  
 such, and causest him to enter  
 into judgement with thee.

CHAP. 28.

*Of Gods bottomlesse predesti-  
 nation and foreknowledge*

**T**each me, O bottomlesse  
a Eccl. 24. 33. deep<sup>i</sup>, O wisdom which  
b Prov. 8. 27. hast made all things <sup>b</sup>, and  
 weighed the mountaines in a  
c Esai. 40. 12. weight<sup>s</sup>, and hanged the masse  
 of the earth by three fingers in  
 a ballance.

Lift up the masse of this bo-  
d Wis. 9. 15. dy <sup>d</sup>, which I carry about, by  
 thy three invisable fingers un-  
 to thy selfe, that I may see and  
 know

*written by St. Augustine.*

know how excellent thou art  
in all the world <sup>e</sup>.

e Psal. 8. 1.

O most antient light, which  
didst shine before all light in  
the Holy mountaine of thine  
old eternity, to which all  
things before they were made,  
were naked and open? O light, f Heb. 4. 8.  
which canst abide no spots, in  
as much as thou art without  
spots, and most pure! what de- g Hab. 1. 13.  
light canst thou take with man  
k? what communion hath light h Prov. 1. 31.  
with darkenesse? where is thy i 2 Cor. 6. 14.  
delight in man? in what part of  
mee hast thou prepared a meet  
sanctuary for thy sacred Maie-  
sty, whereinto when thou go-  
est, thou maist delight thee to  
thy contentment? For meet is  
it that thou shouldst have a  
pure Parlour, who art the  
purifying Vertue k, who canst k Psal. 19. 12.  
not be seene, much lesse pos-  
sessed, but of the pure in  
heart l.

l Matth. 5. 8.

*Heavenly Meditations,*

But where is there so pure a  
 m 1 Cor. 3. 16 temple in man <sup>m</sup>, that it may  
 receive thee which rulest the  
 n 2 Mac. 7. 2. world <sup>n</sup>? who can bring a clean  
 o Job 14 4. thing out of filthinesse <sup>o</sup>? But  
 thou alone who onely art pure.

For who can be cleansed by  
 p Eccl 34. 4. the uncleane <sup>p</sup>? For according  
 to the Law which thou gavest  
 to our fathers in the mount out  
 q Deut. 5. 32. of the midst of the fire <sup>q</sup>, and in  
 the cloud covering the darke-  
 some water, Whatsoever tou-  
 cheth any uncleane thing, shall  
 r Levit. 22. 4. be uncleane <sup>r</sup>.

But all of us are as the cloth  
 s Eia 64. 6. of a menstruous woman <sup>s</sup>, wee  
 proceed out of a corrupt and  
 filthym fle; and beare in our  
 foreheads the spot of our un-  
 cleannesse, the which we can-  
 not hide, especially from thine  
 t Ecc. 23. 19. eyes, who seeest all things <sup>t</sup>.

So then we cannot be cleane,  
 u Psal. 51. 2. unlesse thou make us cleane <sup>u</sup>,  
 x Rev. 15. 4. who onely art cleane <sup>x</sup>.

And



*written by S. Augustine.*

And of us the sons of men,  
 those only thou makest cleane,  
 in whom it hath pleased thee  
 to make thine abode <sup>v</sup>, whom <sup>y Rom. 8 9.</sup>  
 by the bottomlesse and secret  
 depth of the incomprehensible  
 judgements of thy wisdom,  
 which are alwayes just, though  
 they be secret, thou hast with-  
 out any merits of theirs prede-  
 stinated before all the world <sup>z</sup>, <sup>z Eph. 1. 4.</sup>  
 called <sup>a</sup> out of the world <sup>b</sup>; ju- <sup>a Rom. 8 30.</sup>  
 stified <sup>c</sup> in the world; and after <sup>b Iohn 7. 6.</sup>  
 the world thou wilt glorifie <sup>c Rom. 8 30.</sup>  
 them. Yet dost thou not this to  
 all men: which makes the wise  
 of this world <sup>d</sup> even to wonder, <sup>d Luk. 10. 21.</sup>  
 and to be astonished. And I al-  
 so Lord, when I thinke hereof,  
 am utterly agast, and amazed  
 at the deepnesse of the riches <sup>e</sup> <sup>e Rom. 13. 33.</sup>  
 both of thy wisdom and  
 knowledge. How unsearchable  
 are the judgements of thy righ-  
 teousnesse? Thy knowledge is  
 above my reach. For of the

*Heavenly Meditations,*

f Rom. 9. 21. same clay thou hast made some  
 vessels unto honour<sup>e</sup>, and some  
 to everlasting infamy. There-  
 fore whom out of many thou  
 g Eze. 36. 24. hast taken<sup>g</sup> into an holy Tem-  
 ple for thy self, those thou dost  
 cleanse, pouring upon them clea<sup>r</sup>  
 h Eze. 36. 25. water<sup>h</sup>, whose names & num-  
 i Psal. 69. 28. ber is knowne to thee<sup>i</sup>, which  
 alone countest the number of  
 k Psal. 147. 4. the stars<sup>k</sup>, and callest them by  
 their names; who also be writ-  
 l Luke 10. 20. ten in the Booke of life<sup>l</sup>; who  
 m Iohn 10. 27. cannot perish<sup>m</sup>, to whom all  
 things worke together for the  
 n Rom. 8. 28. best, yea very wickednesse it  
 selfe. For when they fall, they  
 bee not bruised in pieces, for  
 o Psal. 17. 24. thou puttst under thine hand<sup>o</sup>,  
 thou wilt keep all their bones  
 p Psal. 34. 20. p, so that none of them shall be  
 broken.

But a most vile death have the  
 wicked, they I say who in the  
 great deep of thy secret judge-  
 ments<sup>q</sup>, which are alwayes  
 righteous,

*written by St. Augustine.*

righteous, thou didst fore-  
know even before thou didst  
make either the Heaven, or the  
earth, should everlastingly be  
damned, the number of whose  
names & naughty merits thou  
knowest, who hast counted the  
number of the sand of the sea <sup>r, r Eccl. 12. 9.</sup>  
and sounded the very bottome  
of the deep, whom thou hast  
given to their uncleannesse <sup>f, to f Rom. 1. 24.</sup>  
whom all things worke toge-  
ther for the worst, yea, even  
their prayer is abomination <sup>t, t Prov. 28. 9.</sup>  
so that albeit they should as-  
cend up to the very Heavens <sup>u, u Obad. 1. 4.</sup>  
and lift their head above the  
clouds, and make their nest  
among the starres, yet shall  
they bee cast away in the end  
like dung.

CHAP.

*Heavenly Meditations,*

## CHAP. 29.

*Of such as once were godly, and  
afterward proved wicked,  
and contrariwise.*

**G**REAT are these thy judge-  
ments O Lord GOD, O  
Judge righteous and strong<sup>a</sup>,  
which judgest right<sup>b</sup>, and dost  
things which are unsearchable,  
<sup>c</sup> and deepe: the which when  
I consider, all my bones doe  
shake.

For there is not a man upon  
earth sure, that wee can serve  
thee godly and purely in fear<sup>d</sup>,  
and reioyce before thee intrem-  
bling all the dayes of our life:  
that there should bee neither  
service without feare, nor joy  
without trembling; and that  
hee which hath girded his har-  
nesse may not boast himselfe<sup>e</sup>  
as he that hath laid it off; neither  
indeed that any flesh should re-  
ioyce

<sup>a</sup> Psal. 67. 4.<sup>b</sup> Psal. 9. 4.<sup>c</sup> Iob. 5. 9.<sup>d</sup> Psal. 121. 11.<sup>e</sup> 1 Reg. 20. 1.

*written by S. Augustine.*

joyce in thy presence s, but <sup>g</sup> 1 Cor. 1. 29.  
 shake & tremble before thee<sup>h</sup>, <sup>h</sup> Psal. 2. 8.  
 inasmuch as no man knoweth  
 whether he be worthy love or  
 hatred<sup>i</sup>, all things being kept <sup>i</sup> Eccl. 9. 1.  
 uncertain till the time to come.

For, Lord, we have not only  
 heard our fathers tell, but have  
 seene also with our eyes, which  
 thing I cannot utter without  
 trembling, nor confesse with-  
 out feare, how many hereto-  
 fore have climed in a manner  
 up into Heaven<sup>k</sup>, and made  
 their nest among the starres<sup>l</sup>, <sup>k</sup> Amos 9. 2.  
 which afterward fell downe <sup>l</sup> Obad. 1. 4.  
 headlong even to Hell<sup>m</sup>, and <sup>m</sup> 2 Pet. 2. 4.  
 were hardned in wickednesse.

Wee have seene the starres  
 fall from Heaven through the  
 violent stroke of the Dragons  
 taile<sup>n</sup>. And we have seene some <sup>n</sup> Rev. 12. 4.  
 lying in the dust of the earth, <sup>o</sup> Psal. 113. 5.  
 who suddenly by thine helping  
 hand, O Lord, have wonder-  
 fully ascended.

We

*Heavenly Meditations,*

p Eze. 18. 14.

We have seen the living, dying; and the dead, rising from death: we have also seen them, which walked among the sons of God, in the midst of flames of fire P, even as clay to have vanished to nothing.

q Mat. 21. 31.

r Mat. 8. 12.

We have seen light become darknesse, and darknesse come out of light: because publicans and harlots do goe before the inhabitants into the Kingdome of God q; and the children of the kingdome<sup>r</sup>, are cast into utter darknesse.

s Eze. 14. 12.

And how commeth all this to passe? but even because they mounted up unto that Hill, whereinto the first ascended an Angell<sup>s</sup>, and came down a Devill.

t Rom. 8. 30.

u 1 Cor. 3. 16.

But, Lord, whom thou hast predestinate, them thou hast called<sup>t</sup>, and sanctified, and cleansed, that they may be a meet dwelling place<sup>u</sup>, for thy Majc.



*written by S. Augustine.*

Majesty, with whom and in whom thy holy and pure delight is <sup>a</sup>, in whom thou takest <sup>x</sup> Pro. 8. 31. pleasure, and rejoycest their youth, dwelling with them <sup>y</sup> 1 Cor. 6. 16. in their remembrance, that they may be thine Holy Temple <sup>z</sup>: <sup>z</sup> 1 Cor. 3. 16. which doubtlesse is no small commendation of our humanity.

## CHAP. 30.

*That the soul of a faithful man  
is the Sanctuary of God.*

**F**OR the soule, which thou hast created <sup>a</sup>, not of thy <sup>a</sup> Gen. 1. 26. selfe, but by thy Word <sup>b</sup>; not <sup>b</sup> Iohn 1. 3. of the matter of any element, but of nothing, the which is reasonable, of understanding, Spirituall, living alwayes, and ever moving, which thou hast sealed with the light of thy countenance, and hallowed by the vertue of thy Baptisme, is made

*Heavenly Meditations;*

made so capable of thy Glory,  
that thou alone, and nothing  
else can satisfie the same.

c Psal. 42. 1.

And when it hath thee, it  
hath her hearts desire; neither  
is there any outward thing, be-  
side, which it would wish. But  
while it desireth any outward  
thing, it is a manifest argument,  
that thou art not within. For if  
thou be had, it can wish for no

d Revel. 7. 17. more.

c Iam. 1. 17.

For inasmuch as thou art the  
Soveraigne, yea, all that good  
is; it hath nothing which it may  
wish for more, but enjoyeth  
thee, who art all that good is,

Now if it covet not after all  
that good is, it resteth that it  
must covet after some thing,  
which is not all that good is;  
and so consequently not the so-  
veraigne good, and so not God,  
but rather a creature.

And as long as it desireth a  
creature, it is alwayes hungry.  
For

1. Booke 141 Chap. 30.

*written by S. Augustine.*

For though it have what it can  
desire of creatures; yet remai-  
neth it empty. For there is no-  
thing which can fulfill it, but  
thou alone<sup>f</sup>, after whole Image <sup>f Psal. 42. 1.</sup>  
it was created <sup>g</sup>. <sup>g Gen. 1. 16.</sup>

And those thou fillest which  
desire nothing beside thee, and  
makest them meete for thee,  
holy<sup>h</sup>, blessed<sup>i</sup>, undefiled<sup>k</sup>, and <sup>h Psal. 31. 33.</sup>  
the friends of God<sup>l</sup>, which <sup>i Rom. 4. 7.</sup>  
doe judge all things but as <sup>k Eph. 1. 4.</sup>  
dung<sup>m</sup>, that they may winne <sup>l Esai. 41. 8.</sup>  
thee alone. <sup>m Phil. 3. 8.</sup>

For this is the blessing which  
thou hast bestowed upon man;  
this is the honour wherewith  
thou hast exalted him among  
all, yea and above all creatures  
<sup>n</sup>, that thy Name may bee <sup>n Psal. 8. 1.</sup>  
wonderfull throughout all the  
world.

Behold, O Lord my God<sup>o</sup>, <sup>o Psal. 18. 26.</sup>  
who art most high<sup>p</sup>, most righ-  
teous<sup>q</sup>, Almighty<sup>r</sup>, now have <sup>p Din. 7. 27.</sup>  
I found the place where thou <sup>q Mar. 19. 16.</sup>  
inhab- <sup>r Din. 7. 27.</sup>

*Heavenly Meditations,*

inhabiteſt : it is even the ſoule which thou haſt created after thine owne Image and ſimilitude<sup>f</sup>, which doth ſeek & long after thee alone : not the ſoule, which neither ſeeketh nor deſireth thee.

<sup>d</sup> Gen. 5. 1.

CHAP. 31.

*That God neither by the outward nor inward ſenſes can bee found out..*

<sup>a</sup> Pſal. 119. 176.

I Have gone aſtray like a loſt ſheep<sup>e</sup>, ſeeking thee without, who art within. And much have I laboured to finde thee without me, and thou dwelleſt within me<sup>b</sup>; at leaſt wiſe, if I had a luſt of thee.

<sup>b</sup> Rom. 8 9.

<sup>c</sup> Cant. 3 2.

I went about by the lanes, and by the ſtreets<sup>c</sup> of the city of this world, ſeeking thee, but I found thee not; becauſe I ſought thee not rightly without, who art within,

I ſent

*written by St. Augustine.*

I sent abroad my messēgers,  
namely, all mine outward senses  
to seeke thee; yet did I not  
find thee: because I sought  
amisse.

For now I doe see, O my  
light<sup>d</sup>, ô God, which hast en-<sup>d Esa. 60. 19.</sup>  
lightened mee<sup>c</sup>, I see now that<sup>e Iohn 1. 9.</sup>  
I did not well in seeking thee,  
by them. For thou art within,  
yet could they not tell mee  
where thou camest in<sup>f</sup>. <sup>f Iob 9. 11.</sup>

For mine eyes doe tell me; if  
he had no colour, he entred not  
by us: Mine eares do tell me; if  
he made no noise, he passed not  
by us: My nose telleth me, if he  
had no sent, hee came not by  
me: My tastings saith, if he had  
no savor, he entred not by me:  
Likewise my feeling doth say,  
if he had no body, ask not me  
the question.

Therefore O my God, these  
things are not in thee. For it is  
neither the fairenesse of body,  
nor

*Heavenly Meditations,*

nor the beauty of time, nor the  
 brightnesse of light, nor the  
 freshnesse of colour, nor the  
 melody of Musicke, nor any  
 thing else which is pleasant to  
 the eare, it is neither the fra-  
 grancy of flowers, nor the sinell  
 of ointments or spices, nor the  
 sweetnesse of honey or Manna,  
 delightfull to the taste: neither  
 is it those things which are  
 lovely to be touched or embrac-  
 ed; nor finally any thing sub-  
 ject to these senses, which I  
 seeke, when I seeke my God.  
 Be it far from my thought, that  
 I should thinke these things to  
 be my God, which are compre-  
 hended of the senses even of  
 brutish creatures.

And yet when I seeke my  
 God, I seeke for all that a cer-  
 taine light excelling all light,  
 which the eye cannot compre-  
 hend; a certaine sound excel-  
 ling all sound, which the eare  
 cannot



*written by S. Augustine.*

cannot conceive; a certain sent  
surpassing all sent, which the  
nose cannot discern; a certaine  
sweetnesse, excelling all sweet-  
nesse, which no taste can judge  
of; and a certain embracement,  
above all embracement, which  
no feeling can reach unto.

For this light shineth, where  
no place is to containe it; This  
voyce soundeth, where no ayre  
is to carry it: this sent gives a  
sent, where no winde is to waft  
it: this favour savoureth, where  
no taste is to eat it: and this  
embracing is felt, where it is  
not sundered. This is my God,  
and there shall none other bee  
compared unto him<sup>n</sup>. This do <sup>h Bar. 3. 35.</sup>  
I seeke, when I seeke my God:  
This do I love, when I love my  
God.

Too late have I loved thee O  
beauty so old and yet so fresh,  
too late have I sought thee.  
Thou wert within, and I was  
without

*Heavenly Meditations,*

without where I sought thee :  
and I deform'd as I am, rushed  
upon these goodly things<sup>i</sup>,  
which thou hast made<sup>k</sup>.

<sup>i</sup> Gen i. 31.  
<sup>k</sup> Gen i. 1.

Thou wert with mee, but I  
was from thee. Those things  
keep mee aloofe from thee,  
which could not be but in thee!

1Aqs 17. 25.

I went all about seeking thee  
and forsaking my selfe for all  
things.

I asked the earth if it were  
my God; and it answered No,  
and all things in the earth con-  
fessed the same.

I asked the Sea, & the deeps  
and all things creeping in them,  
but they answered, wee are  
not thy God, seeke him a-  
bove us.

I asked the puffing ayre; and  
the whole ayre, with all the  
dwellers in the same made me  
this answer; *Anaximenes* is  
deceived: for I am not thy  
God.

*Anaximenes*  
was of opinio  
that the ayre  
was God.

I asked

*written by St. Augustine.*

I asked the Heaven, the Sun,  
the Moone, and the Stars: and  
they said, Neither be we thy  
God.

Then said I unto all those  
which stand about the doors of  
my flesh; Tell me I pray you,  
what think ye of my God: tell  
me somewhat of him. And they  
all answered with a loud voice,  
He hath made us <sup>n</sup>.

<sup>n</sup> Psal. 100. 3.

Then said I to the masse of  
the whole world, Tell me, art  
thou my God or no? And it  
answered with a mighty voice  
I am not, but through him I am  
whom thou seekest in me: He  
made me: seeke him a-  
bove me, by whom I am now  
ruled <sup>p</sup>, and was once created.

<sup>o</sup> Iohn. 1. 3.

<sup>p</sup> 2 Mac. 7. 9.

The asking of the creatures  
is the deep consideration of  
them: their answer is the testi-  
mony which they yeeld of  
God. For all things cry, God  
hath made us <sup>q</sup>.

<sup>q</sup> Gen. 1. 1.

For

*Heavenly Meditations,*<sup>r</sup> Rom. 1. 20.

For, as the Apostle saith<sup>r</sup>, the invisible things of God are seen by the creation of the world, being considered in his works. Then I returned unto my selfe, and went into my selfe, and said thus to my selfe, what art thou? I answered my selfe and said, A man reasonable<sup>c</sup>, and mortall<sup>r</sup>. Then began I to discusse what that should bee, and sayd, Whence is this kind of creature <sup>u</sup>ô Lord my God<sup>u</sup>? whence but of thee? Thou hast made <sup>x</sup>me<sup>x</sup>, and not I my selfe.

<sup>i</sup> Gen. 1. 27.<sup>i</sup> Wisd. 7. 1.<sup>u</sup> Psal. 7. 1.<sup>x</sup> Psal. 100. 3.<sup>y</sup> Act. 17. 28.<sup>z</sup> Psal. 145. 15.<sup>a</sup> Psal. 18. 2.<sup>b</sup> Exo. 34. 6.<sup>c</sup> 2 King. 19.

15.

<sup>d</sup> Psal. 115. 3.<sup>e</sup> Psal. 9. 7.<sup>f</sup> Psal. 139. 6.<sup>g</sup> Eccl. 12. 1.<sup>h</sup> 1 Tim. 1. 17.<sup>i</sup> Esai. 57. 15.

What art thou? thou I mean by whom I live<sup>v</sup>, say thou by whom all things do live<sup>z</sup> what art thou? Verily, thou, Lord, my God<sup>a</sup>, art the true<sup>b</sup>, and only God<sup>c</sup>, Almighty<sup>d</sup>, everlasting, Incomprehensible, and infinite<sup>g</sup>, living alwayes<sup>h</sup> and dying in no part of thee thou inhabitest the eternity and art wonderfull in the sight

*written by S<sup>t</sup>. Augustine.*

of Angels <sup>k</sup>, thou canst not be uttered <sup>l</sup>, nor found out <sup>m</sup>, nor named: thou art a living God <sup>n</sup>, a true God <sup>o</sup>, a terrible <sup>p</sup>, and strong God <sup>q</sup>, knowing neither beginning <sup>r</sup>, nor end <sup>s</sup>; the beginning and the end of all things <sup>t</sup>: who art before the world <sup>u</sup>, and from everlasting to everlasting <sup>x</sup>.

<sup>k</sup> Psal. 89. 7.  
<sup>l</sup> Psal. 139. 6.  
<sup>m</sup> Iob 9. 10.  
<sup>n</sup> Esai. 37. 4.  
<sup>o</sup> Exod. 34. 6.  
<sup>p</sup> Exod. 15. 11.  
<sup>q</sup> Psal. 7. 12.  
<sup>r</sup> Pro. 8. 13.  
<sup>s</sup> Psal. 102. 17.  
<sup>t</sup> Rev. 1. 8.

<sup>u</sup> Eccl. 24. 12.  
<sup>x</sup> Eccl. 4. 1. 21.  
<sup>y</sup> Deut. 6. 13.

Thou art my God: and the Lord of all which thou hast created <sup>z</sup>: with thee are the causes of all stable things, with thee doe the originals of all changeable things, abide unchangeable: and with thee doe the grounds of reasonable, unreasonable & temporall things continue for ever.

<sup>z</sup> Mat. 7. 9.

O my God, tell mee thine humble servant, O merciful God, tell thy servant, even by thy great mercies, I beseech thee, tell me, whence is this kind of creature if not of thee? Shall

H any

*Heavenly Meditations,*

a Pſal. 100. 3. any man be his owne maker ?  
 Have any either being, or life,  
 b Aſſ. 17. 25. but from thee b ? Art not thou  
 the principall being, from  
 c Iames. 1. 17. whom all being doth proceed?  
 For whatſoever is, it is of thee,  
 becauſe without thee there is  
 nothing.

Art not thou the Welſpring  
 d Pſal. 36. 9. of life<sup>l</sup>, from which floweth al  
 e Aſſ. 17. 28. life ? For whatſoever liveth,  
 doth live through thee<sup>c</sup>; be-  
 cauſe without thee nothing  
 doth live: Therefore o Lord,  
 thou haſt made all things.

What? ſhall I ask who hath  
 made me? thou Lord haſt made  
 mee<sup>f</sup>, without whom nothing  
 was made<sup>g</sup>. Thou art my Ma-  
 ker, and I thy workmanſhip<sup>h</sup>.

Pſal. 100. 3.  
 fg Iohn 1. 3.  
 h Pſal. 1. 39.

Thanks be to thee, o Lord  
 my God, through whom I live,  
 and through whom all things  
 doe live, becauſe thou haſt  
 made all. Thanks be to thee, o  
 my Maker : for thine hands  
 have



*written by St. Augustine.*

have made and fashioned me i. i Iob 10. 2.

Thanks be to thee, ô my light k Iohn 1. 4.

k, because thou hast enlightned

mee, whereby I have found

both thee and my selfe. Where

I found my selfe, where I knew

my selfe ; there I found thee,

there I knew thee: and where I

knew thee, there thou didst en-

lighten me. Thanks be to thee,

ô my light, for lightning mee:

But what is that I said I knew

thee ? Art not thou a God in-

comprehensible<sup>l</sup>, and unmea-

i Iob 25. 8.

surable<sup>m</sup>, the King of Kings<sup>n</sup>,

m Psal. 139. 7.

and Lord of Lords, who alone

n 1 Tim. 6. 13.

hast immortality<sup>o</sup>, and dwell-

o 1 Tim. 1. 17.

lest in the light that none can

attain unto<sup>p</sup>, whom never man

p 1 Tim. 6. 16.

saw, neither can see ? Art not

thou an hidden God, whose

glory is past finding out ? Art

not thou best knowne, and a

wonderfull beholder of thy self.

Who then knowes that

which he never saw ? For thou

H 2

hast

*Heavenly Meditations,*

q Exo. 33. 20. hast said in thy Truth, No mā  
 shall see mee and live 9: Thy  
 Prophet hath said through thy  
 Truth, No man hath seen God  
 r Iohn 1. 18. at any time: who then knows  
 that which he never saw? And  
 f Iohn 14 6. thy Truth it selfe hath said,  
 No man knoweth the Sonne,  
 e Mat. 11. 27. but the Father: neither know-  
 eth any man the Father but the  
 Sonne. Thy Trinity alone,  
 which is above al knowledge,  
 is perfectly knowne only to it  
 selfe.

u Psal. 144 4. Then what is it that I a man  
 like to vanity u, have said, I  
 know thee? For who knowes  
 thee but thy selfe alone?

x Gen. 35. 1. For thou God alone, in thy  
 most holy and heavenly Word  
 y Psal. 96. 4. art said to be Almighty x, pas-  
 sing praye-worthy, y, passing  
 glorious, passing honourable,  
 z Gen. 14. 18. passing hie z, beyond all being:  
 For thou art found superessen-  
 tially, and beyond all know-  
 ledge

1. Booke 153 Chap. 31.

*written by S<sup>r</sup>. Augustine.*

ledge to bee above the nature  
of any thing which may bee  
imagined, be it intellectuall, or  
sensible, and above every name  
that is named <sup>a</sup>, not in this <sup>a Eph. 1. 21.</sup>  
world onely, but also in that  
which is to come: Inasmuch as  
through the supereffentiall and  
secreet power of thy Godhead,  
(how, no reason, understanding,  
nor being can conceive) thou  
dwellest so as no man can ei-  
ther search thee out, or have  
accesse unto thee, and that in  
thy selfe, where as light is, that  
none can attaine unto <sup>b</sup>, and <sup>b 1 Tim. 6. 16</sup>  
brightnesse, which no creature  
can either finde out, comprē-  
hend, or utter, whereunto no  
light can attaine. Because it is  
no light to be looked upon, or  
scene, but is thought to bee a  
light exceeding both the reach  
of reason, and of understanding,  
and is more than can be attai-  
ned unto, more than unchange-  
able,

*Heavenly Meditations,*

able, more than may be communicated with any : Such a light it is, as never Angell, nor

e 2 Tim. 6. 16.

man saw, neither can see.

d Phil. 4. 7.

This is thy Heaven, Lord, thy hiding Heaven, thy passing secret Heav'n, I mean thy light beyond all understanding, beyond all reasons, beyond being: of which it is said the Heaven of Heavē is the Lords. The Heaven of Heaven, in comparison wherof all other Heaven is but earth; for so much as it is passing marvelously heaped up above all Heaven, yea such an Heaven, as that fiery Heaven compared thereunto, is but as earth: for this is the Lords Heaven of Heaven; because none knowes it but the Lord alone.

e Iohn 3. 13.

Vnto this Heaven no man ascendeth, but he which hath descended from Heaven. For no man knoweth the Father

f Mar. 11. 27.

but the Son, and the Spirit of them

*written by St. Augustine.*

them both <sup>s</sup>: neither knoweth <sup>g</sup> Iohn 15. 26.  
any man the Sonne but the Fa-  
ther <sup>h</sup>, and the Spirit of them <sup>h</sup> Mat. 11. 27.  
both <sup>i</sup>. Iohn 15. 26.

O sacred Trinity, O Trinity,  
eternall, passing glorious, pas-  
sing utterance, passing finding  
out, which no man can attaine  
unto <sup>k</sup>, no man comprehend <sup>k</sup> 1 Tim. 6.  
no man conceive as being be- <sup>i</sup> Iob 41. 8.  
yond all being, and superessen-  
tially passing all sense, all rea-  
son, all understanding, all  
knowledge, a essence of super-  
celestiall spirits, the which no-  
thing, no not the very Angels  
can either utter or conceive <sup>m</sup>, 1 Cor. 2. 9.  
or understand or know: thou  
perfectly art knowne <sup>n</sup> to thy <sup>n</sup> 1 Cor. 13. 12.  
selfe, O Trinity.

How then doe I know thee,  
O Lord God most high <sup>o</sup>, above <sup>o</sup> Psa. 50. 1.  
all earth, and above al heaven,  
whom neither Cherubins, nor  
Seraphins perfectly do know:  
but with the wings of their

*Heavenly Meditations,*

p Esai. 6. 1.

q Esai. 6. 3.

contemplations they cover his face p, which sitteth upon the high and stately Throne, saying o, Holy, Holy, Holy, Lord God of Hosts, the whole world is full of thy Glory.

r Esai. 6. 5.

The Prophet was astonished and said, wo is me, I know not what to say, because I am a mā of polluted lips. And my heart was astonished, and I said likewise, woe is mee for speaking, because I am a man of polluted lips, yet I said, I knew thee.

s Mat 6. 7.

Notwithstanding, woe to them, Lord, who are tonguetied when they should speake of thee. For they which babble much t, are made mute without thee.

t Psal. 7. 1.

u Gen. 1. 16.

x Iohn 1. 9.

y Iohn 17. 3.

z Iohn 14. 9.

And I, O Lord my God<sup>t</sup>, will not be still; because thou hast made mee u, and lightned me x, and found me. So that I know thee y, because thou hast inlightned me z.

But



I. Booke 141 Chap 34.

*written by S<sup>r</sup>. Augustine.*

But how doe I know thee?  
Doubtlesse I know thee in my  
selfe. I know thee not as thou  
art in thy selfe<sup>a</sup>, but as thou art <sup>a</sup> 1 Cor. 13. 12.  
to mee; yet not without thee,  
but in thy selfe. For thou art  
the light which hast enlight-  
ned mee<sup>b</sup>.

<sup>b</sup> Iohn 1. 9.

For as thou art to thy selfe,  
thou art knowne to thy selfe  
alone<sup>c</sup>: but as thou art to me, <sup>c</sup> 1 Cor. 13. 12.  
according to thy Grace, thou  
art knowne to me.

But what art thou to me? O  
mercifull God, tell me thy mi- <sup>d</sup> Exo. 24. 6.  
serable servant for thy mercies  
sake tell mee what thou art to  
me ward, Say unto my soule, <sup>e</sup> Psal. 35. 11.  
I am thy salvation: hide not  
thy face away from me, O Lord,  
lest I die.

Suffer me to speake with thy  
mercy, mee I say, earth and  
ashes<sup>f</sup>: Suffer mee to speake <sup>f</sup> Gen. 18. 27.  
with thy mercy. For great is  
thy mercy toward me <sup>g</sup> Psal. 117. 2.

H 5

I will

*Heavenly Meditations,*

I will speak unto my God,  
albeit, I am but dust and  
ashes.<sup>h.</sup>

h Gen. 18. 27.

i Exo. 34. 6.

Tell me thy humble servant,  
O mercifull God, tell mee thy  
miserable servant, for thy mer-  
cies sake tell me, what art thou  
to me-ward?

k Psal. 18. 13.

Thou also didst thunder from  
Heaven<sup>k</sup> with a mighty voice  
into the inner eare of my heart:  
thou brakest my deafenesse, so  
that I heard thy voyce. : thou  
didst enlighten my blindnesse,  
and I saw thy light: and knew  
how that thou art my God<sup>l.</sup>.

l Psal. 16. 2.

m John 7. 3.

Therefore did I say, I knew  
thee, because I knew that thou  
art my God, I knew thee to be  
the only very God<sup>n</sup>, and who  
thou hast sent Iesus Christ.

The time was when I knew  
thee not. But woe worth that  
time, when I did not know  
thee: wo worth that blindnes,  
when I did not see thee: woe  
worth.

1. Booke 159 Chap. 31.

*written by S<sup>r</sup>. Augustine.*

worth that deafnesse, when I  
did not hear thee. Then blind,  
deafe, and ougly as I was, I  
rusht upon those faire things  
which thou hast made.

Yet even then thou wert  
with mee, but I was not with  
thee: and those kept me far off,  
from thee, which could not  
have been without thee.

Thou hast enlightened mee,  
O light of the world<sup>n</sup>, so that n Iohn 2 4.  
I have scene thee, and loved  
thee. For no man doth love  
thee, but he sees thee: And no  
mā doth see thee, but he which  
loves thee.

It was before I loved thee,  
O beauty so antient, and yet so  
fresh; late was it before I lo-  
ved thee: But woe worth that  
time when I loved thee not.

CHAP.

*Heavenly Meditations,*

CHAP. 32.

*The faith or beliefe of a true  
Christian most notably  
described.*

a Iohn 1. 4.

O My light<sup>a</sup>, I praise thee for  
lightening mee, whereby  
I know thee.

But how do I know thee? I  
know thee to be a God alone  
<sup>b</sup>, a living God <sup>c</sup>, a true <sup>d</sup> God,  
my Creator <sup>e</sup>.

b 2 King. 15.  
35.

c Iohn 17. 3.

d Ier. 10. 10.

e Gen. 1. 26.

f Psal. 124. 8.

g Col. 2. 16.

h Ier. 10. 10.

i Gen. 35. 11.

k 1 Tim. 1. 17.

m Iob 23. 8.

n Bar. 3. 24.

o Lam. 5. 19.

p 1 Tim. 6. 16.

q Ier. 32. 18.

r Iob 11. 7.

s Mal. 3. 6.

t Psal. 139. 6.

I know thee to be the Maker  
both of Heaven and Earth <sup>f</sup>,  
of all things visible and invis-  
ible<sup>g</sup>, a very God<sup>h</sup>, Almighty,  
Immortal<sup>k</sup>, Invisible<sup>l</sup>, Incom-  
passable<sup>n</sup>, Vnlimitable<sup>n</sup>, Ever-  
lasting<sup>o</sup>, To whom none can  
approach unto <sup>p</sup> nor compre-  
hend <sup>q</sup> nor find out <sup>r</sup>; who art  
Vnchangeable <sup>f</sup>, Vnmeasur-  
able <sup>r</sup>, Infinite, the beginning  
of all Creatures, be they visible  
or invisible, by wh<sup>o</sup> all things  
were

*written by S. Augustine.*

were created, through whom  
all the Elements doe consist:  
Whose Majesty, as it never  
had beginning, so it shall ne-  
ver have end.

y Psal. 90. 2.

z Psal. 45. 6.

I know thee to be one God  
a, alone b, the true God c, name-  
ly, the eternall Father d, Son e,  
and Holy Ghost f; three Per-  
sons g, indeed, but one simple  
substance and unparted nature;  
The Father made of none; the  
Sonne of the Father alone;  
the Holy Ghost of the Father  
and of the Sonne; alwayes  
without either beginning h, or  
end i.

a Deut. 6. 4.

b Psal. 68. 10.

c Iohn 17. 3.

d Mat. 11. 25.

e Iohn 1. 18.

f Mar. 12. 36

g Mat. 3. 16.

h Prov. 8. 21.

A Trinity, yet but one only  
k, and very God l, Omnipotent  
m, the onely beginning of  
all things n, Maker of all crea-  
tures both visible and invisible  
spirituall and temporall.

i Psal. 102. 18.

k Deut. 6. 4.

l 2 Chro. 15. 3.

m Eze. 10. 10.

n Iohn 1. 1.

Which by thine Almighty  
Power at the beginning didst  
of nothing make together both  
creatures

*Heavenly Meditations,*

creatures spirituall and corporall, that is to say, angelicall and worldly, and afterward the humane as a middle nature, consisting of body and spirit.

p Psal. 7.

q Iohn 14:6.

I know and confesse Thee, God the Father to be unbegotten; Thee, God the Son to be begotten of the Father; Thee, God the holy Ghost the Comforter q, to bee neither made, nor begotten.

r Rom. 10.

With my heart I beleve unto righteousness<sup>r</sup>, and with my mouth I confesse unto salvation, this Holy, and single Trinity in three coequall consubstantiall, and coeternal Persons, to be a Trinity in Vnity, and an Vnity in Trinity.

s 1 Cor. 13.

t Iohn 17:3.

u Iohn 3:16.

x Iohn 1:1, 2.

y Luke 1:31.

I know Thee Iesus Christ our Lord<sup>s</sup>, to be a true God<sup>t</sup>, the onely begotten Son of God<sup>u</sup>, and the Creator<sup>x</sup>, Saviour<sup>y</sup>, Redeemer not of mee onely, but



1. Booke 163 Chap. 32.

*written by St. Augustine.*

but also of all mankinde <sup>a</sup>z, <sup>z</sup> Rom. 3. 24.  
 whom I acknowledge to bee  
 begotten of the Father before <sup>a</sup>Psal. 2. 7.  
 all worlds, God of <sup>b</sup>God, <sup>b</sup>Iohn 8. 42.  
 light of light, very God <sup>d</sup>of <sup>c</sup>Iohn 1. 4, 5.  
 very God, begotten <sup>e</sup>, not <sup>d</sup>Mat. 1. 33.  
 made, being of one substance <sup>f</sup>Psal. 2. 7.  
 and coeternallg, with the Fa- <sup>f</sup>Heb 1. 3.  
 ther and the Holy Ghost, by <sup>g</sup>Heb 5. 5.  
 whom all things at the begin-  
 ning were made <sup>h</sup>. <sup>h</sup>Iohn 1. 3, 3.

Stedfastly beleeving, and  
 truly confessing, that thou Ie-  
 sus Christ, the onely begotten  
 Sonne of God <sup>i</sup>for our Salva- <sup>i</sup>Iohn 3. 16.  
 tion <sup>k</sup>, by the consent of the <sup>k</sup>Mat 1. 21.  
 whole Trinity tookest flesh,  
 and wert conceived by the  
 Holy Ghost of the Virgin Ma-  
 ry l, and wert made very man <sup>l</sup>Mat. 2. 8.  
 m, of a resonable soule, and hu- <sup>m</sup>Iohn 1. 14.  
 mane flesh subsisting.

Thou for so much as in re-  
 spect of thy Godhead, being  
 the onely begotten Sonne of  
 God; thou couldest neither  
 suffer,

*Heavenly Meditations,*

a1 Tim. 1. 17. suffer, nor dye<sup>n</sup>, through thine  
 exceeding love wherewith thou  
 o Eph. 2. 4. hast loved us<sup>o</sup>; thou the very  
 same Sonne of God for all  
 p 1 Pet. 2. 21. that, becamest subiect to suffer-  
 q 1 Cor. 8. 11. ings<sup>p</sup>, and mortality<sup>q</sup>, in re-  
 spect of thy manhood; and O  
 r Mat. 1. 21. onely Sonne of God, for the  
 f Rom. 15. 6, 7. salvation of mankind<sup>r</sup>, didst  
 t Gal. 3. 13. suffer death<sup>f</sup> upon the wood of  
 u Col. 1. 12. the Crosse<sup>t</sup>, to save us from  
 everlasting death<sup>u</sup>.

Thou the Authour of light  
 descendedst into hell<sup>x</sup>, and like  
 a glorious Conquerour rosest  
 againe the third day<sup>v</sup>, taking  
 to thee again thy sacred body,  
 which for our sinnes had lien  
 in the sepulchre, and quickning  
 it according to the Scriptures<sup>z</sup>,  
 the third day, that thou might  
 est place the same at the right  
 hand of the Father<sup>a</sup>.

For thou the very Sonne of  
 God, taking againe unto thy  
 selfe the substance of our flesh,  
 that

*written by St. Augustine.*

that is to say, the soule and humane body which thou tookst of the glorious Virgin <sup>b</sup>, art <sup>b Luke 24. 39</sup> ascended up above all the heavens, and mounted above the orders of Angels <sup>c</sup>, where thou <sup>c Mat. 16. 19.</sup> fittest at the right hand of God the Father <sup>d</sup>, and where as the <sup>d Acts 2. 34.</sup> fountaine of life is <sup>e</sup>, the light <sup>e Psal. 36. 9.</sup> which none can attain unto <sup>f</sup>, <sup>f 1 Tim. 6. 16.</sup> and the peace of God which passeth all understanding <sup>g</sup>. <sup>g Phil. 4. 7.</sup>

There we doe worship thee, there we do beleeve thee to be very God, and very man; confessing God to be the Father <sup>h</sup>, <sup>h 1 Cor. 1. 3.</sup> and from thence we look that thou wilt come a judge in the end of the world <sup>i</sup> to judge <sup>i Acts 10. 42. 7.</sup> both the quicke and the dead, and to render to all men good and bad, according to their deeds <sup>k</sup>, which they have done <sup>k Rom. 14. 10.</sup> in this life, either reward or punishment, according as every one is worthy, rest or torment.

For

*Heavenly Meditations,*

For all men, even as many as have received soules in their humane flesh which they had in this world, shall rise at that day through the sound of thy power: that whole man may receive either the glory of heaven<sup>m</sup>, or the pain of hell,<sup>n</sup> according to their deserts.

Thou art our resurrection, and the life it selfe<sup>o</sup>, whom we looke for, even the Lord Iesus Christ our Saviour<sup>p</sup>, who shall change our vile body, that it may be fashioned like unto his glorious body. I know thee the holy Spirit, both of the Father and the Sonne, to bee one God<sup>q</sup>, and a very God<sup>r</sup>, proceeding alike from them both<sup>s</sup>, of one substance<sup>t</sup>, and coeternall with the Father and the Sonne, our Comforter<sup>u</sup> and Advocate<sup>x</sup>.

Which camest down in the likenesse of a Dove<sup>y</sup> upon the same

1. Booke 167 Chap. 32.

*written by St. Augustine.*

same God, and our Lord Iesus  
Christ <sup>z</sup>, and shewedst thy self <sup>z</sup> 1 Cor. 1. 3.  
upon thine Apostles in fiery  
tongues <sup>a</sup>. Which also even <sup>a</sup> Acts 1. 1, 3.  
from the beginning hast instru-  
cted with the gift of thy grace  
all the Saints and chosen of  
God and opened the mouthes  
of the Prophets <sup>b</sup>, that they <sup>b</sup> 1 Cor. 12. 10.  
might declare abroad the wō-  
derfull mysteries of the king-  
dome of God; who also toge-  
ther with the Father and the  
Son, of all the Saints of God  
art worshipped and glorified.  
Among whom I the sonne of  
thine handmaid <sup>c</sup> doe glorifie <sup>c</sup> Psal. 116. 16.  
thy name, because thou hast  
enlightened me.

For thou art the very light,  
the true light, the fire of God <sup>d</sup>, <sup>d</sup> Acts 2. 3. 7.  
the master of the Spirit <sup>e</sup>; <sup>e</sup> 1 Cor. 13. 7.  
which by thine oyntment tea-  
chest us all truth <sup>f</sup>, the Spirit <sup>f</sup> 1 John 2. 27.  
of truth <sup>g</sup>, without which it is <sup>g</sup> 1 John 4. 16.  
impossible to please God.

For

*Heavenly Meditations,*

For thou thy self art God of God, and Light of Light, unspeakeably proceeding from the Father of Lights<sup>n</sup>, and from his Sonne<sup>r</sup> our Lord Iesu Christ<sup>k</sup>, with whom thou raignest, and art glorified most singularly, being of one substance, coequall, and coeternall with them in the Essence of one and the same Trinity.

h James 2. 17.

i Iohn 3. 16.

k 2 Cor. 1. 3

l Mat. 11. 25.

m Iohn 8. 41

n 2 Cor. 13. 13

o 1 Iohn 5. 7.

p Iohn 17. 3.

q Ier. 10. 10.

r Mat. 3. 16. 17

s Deut. 6. 5.

t 1 Thes. 1. 9.

u Esai. 37. 16.

x Lev. 11. 44

y 1 Tim. 1. 17.

z Iohn 1. 12.

a Mal. 3. 6

b 1 Tim. 6. 16.

c Iob 23. 8, 9.

I know the Father<sup>l</sup>, Son<sup>m</sup>, and holy Ghost<sup>n</sup>, to be one<sup>o</sup>, a living, and a very God<sup>p</sup>, three I confesse in Persons, yet but one in Essence: whom I acknowledge, worship, and glorifie with my whole heart<sup>s</sup>, being the true God<sup>t</sup>, the only<sup>u</sup> God, Holy<sup>x</sup>, immortally, invisible<sup>y</sup>, unchangeable<sup>z</sup>, whom no man can either attaine unto<sup>a</sup>, or finde out<sup>b</sup>.

This God I acknowledge to be one Light, one Sonne, one Bread, one Life, one Happines, one



*written by St. Augustine.*

one Beginning, one End, one  
 Creator both of Heaven and  
 Earth; by whom all things do  
 live<sup>c</sup>, by whom all things sub-<sup>d Gen: 1. 1.</sup>  
 sist<sup>f</sup>, by whom all things are<sup>e Act: 17. 23.</sup>  
 governed, ruled<sup>h</sup>, & quickned,<sup>f Col. 1. 16.</sup>  
 both the things in Heaven<sup>g 1. Efd. 4. 58.</sup>  
 and the things in Earth, and<sup>h Neh. 9. 6.</sup>  
 things under the Earth, beside<sup>i 1 Tim. 6. 7.</sup>  
 whom there is no God, neither  
 in Heaven nor in Earth<sup>k</sup>. Thus<sup>k Esai. 45. 5.</sup>  
 know I thee, ô Lord God, who  
 know'st me, thus know I thee.<sup>l 1. Sam. 16. 7.</sup>  
 Through the faith which thou  
 hast inspired to mee, I know  
 thee ô my light<sup>m</sup>, the sight of<sup>m Mich. 7. 8.</sup>  
 mine eyes, ô Lord my God<sup>n</sup>,<sup>n Psal. 71. 5.</sup>  
 the hope of all the ends of the  
 earth<sup>o</sup>, the joy rejoycing my<sup>o Psal. 65. 3.</sup>  
 youth, and the good sustaining  
 mine age.

For in thee, ô Lord, all my  
 bones rejoyce, saying, ô Lord,  
 who is like to thee; among the  
 gods who is like to thee? Not<sup>p Exo. 25. 11.</sup>  
 that whom the hands of men  
 have

*Heavenly Meditations,*  
have made; but thou who hast  
made the hands of men.

The Idols of the Nations are  
q Mal. 15. 4. silver and gold q, even the  
workes of mens hands; so is  
not hee which made man. All  
the gods of the people are  
r Psal. 96. 5. idols: but the Lord made the  
Heavens.

Let those gods which made  
not the heavens, and the earth,  
perish from the earth, & from  
c Jer. 10. 11. under these Heavens: but let  
both Heaven and Earth praise  
e Psal. 118. 1. him: which created both earth  
u Psal. 114. 3. and Heaven. Amen.

CHAP. 33.

*A confession of Mans  
wretchednesse.*

a Exod. 15. 11. **W**Ho is like unto thee, O  
Lord, among the gods calle  
who is like unto thee, so glori  
ous in holinesse, fearefull in  
prayes, doing wonders! Long  
wa

*written by S<sup>c</sup>. Augustine.*

was it ere I knew thee, O true  
light <sup>b</sup>, long was it ere I knew <sup>b</sup> Iohn 1. 4, 9  
thee.

There was a great and darke  
cloud before my vaine eyes: so  
that I could not behold the Sū  
of Righteoulnes, nor the light  
of the truth.

I, a childe of darknesse<sup>c</sup>, was <sup>c</sup> 1 Theſ. 5. 5.  
wrapped in darknesse, I lovd  
darknesse, because I knew not  
the light. Blinde I was, and I  
loved blindnes: after darknes  
I followed through darknesse.

Who brought mee thence,  
where I blinde wretch, fate in  
darknes, and in the shadow of  
death <sup>d</sup>? Who took me by the <sup>d</sup> Luke 1. 7, 9.  
hand, to lead me out? What  
was he which enlightned me?  
I sought him not, yet sought he  
me out: I called him not, but he  
called me. What was he? Even  
thou it was, O Lord my God<sup>e</sup>, <sup>e</sup> Psal. 7. 1, 3.  
all pittifull and mercifull<sup>f</sup>, even <sup>f</sup> Psal. 86. 15.  
thou Father of mercies <sup>g</sup>, and <sup>g</sup> 2 Cor. 1. 3.  
God  
wa

*Heavenly Meditations,*

God of all comfort. Even thou  
it was, my Lord God most ho-  
ly <sup>h</sup>, whom I confesse with all  
mine heart praising thy Name.

<sup>h</sup> Rev. 16. 5.

I sought not thee, yet thou  
soughtest me; I called not up-  
on thee, but thou calledst me.

For thou hast called mee by  
thine owne Name. With a  
mighty voice thou hast thun-  
dered from above into the in-  
ward eare of my heart, saying

<sup>l</sup> Psal. 18. 13.

<sup>k</sup> Gen. 1. 3.

Let there be light <sup>k</sup>, and light  
was made: insomuch as the  
great cloud vanished away, &  
the dark mist which had cove-  
red mine eyes melted, whereby  
I saw thy light, and knew thy  
voyce, and said:

<sup>l</sup> Psal. 7. 1. 3.

<sup>m</sup> Luke 1. 79.

Of a truth Lord, thou art my  
God <sup>l</sup> which brought mee out  
of darkenesse <sup>m</sup>, and from the  
shadow of death, and hast call-  
ed mee into thy wonderful  
light, so that now I see, thank  
to thee my inlightner therefore

And

1. Booke 133 Chap. 33.

*written by S<sup>c</sup>. Augustine.*

And I looked back, and saw the darknesse wherein I had been, and the darke dungeon, wherein I had lien, whereas I trembled, was afraid, and uttered these words :

Woe, woe worth the darknesse wherein I lay ; woe, woe to that blindnesse in which I could not see the light of Heaven : woe, I say, to mine old ignorance, when I knew not thee, o Lord.

I thanke thee, o mine inlightner, o my Saviour, I n Iohn 1. 9. thank thee for inlightning me; o Luke 31. 69. whereby I know thee.

Late it was ere I knew thee, o antient Truth : late it was p Iohn 14. 6 ere I knew thee, o Eternall Truth. Thou wert in the light, and I was in darknesse: I knew thee not, because I could not be inlightned, but by thee; and q Iohn 9 without thee there is no light.

1. Cooke 174 Chap 34.  
*Heavenly Meditations,*

CHAP. 34.  
*A consideration of Gods  
Masesty.*

<sup>a</sup> Lev. 11. 14, 15. **O** God most Holy <sup>a</sup>, of in-  
estimable Majesty, God of  
<sup>b</sup> Deut. 10. 17. Gods <sup>b</sup>, and Lord of Lords,  
<sup>c</sup> Eccl. 43. 9. who art most wonderful <sup>c</sup>, and  
canst neither bee conceived in  
<sup>d</sup> Eccl. 43. 30. thought, nor expressed by  
word; of whom all the An-  
gels in Heaven doe stand in  
feare; whom all the dominati-  
<sup>e</sup> Rom. 5. 11. ons and thrones doe adore <sup>e</sup>,  
and at whose presence all po-  
wers doe shake; whose might  
and wisdom is infinite; which  
upon nothing hast laid the  
foundation of the earth, & ga-  
<sup>f</sup> Eze 12. 1. thered the waters o the sea to-  
<sup>g</sup> Psal. 33. 7. gether in the aire as in a bottle.  
<sup>h</sup> 2 Cor. 6. 18. **O** Lord most mighty <sup>h</sup>, most  
<sup>i</sup> Lev. 11. 44. holy, and puissant <sup>i</sup>, God of all  
<sup>k</sup> 1 Sam. 22. 8. flesh <sup>k</sup>, at whose presence hea-  
<sup>l</sup> 1 Jer. 31. 27. ven and earth doe fly <sup>l</sup>, and  
<sup>m</sup> Psal. 104. 7, 8. at



*written by St. Augustine.*

at whose beck all the elements  
doe obey; let all thy creatures  
worship and praise thee.

*n Psal. 149. 1.*

And I the Son of thine hand-  
maid, through thy faith doe  
bow the necke of mine heart  
under the feet of thy Majesty,  
yeelding thee most humble  
thanks for vouchsafing of thy  
mercy to enlighten me, ô true  
light ô holy light, ô won-  
derfull light, which enlightenest  
not only every man that com-  
meth into this world, but also  
the eyes of the Angels in Hea-  
ven

*o Psal. 116. 16.*

*p John 1. 4.*

*q John 1. 9.*

Lo, I see now thanks to thee;  
Loe I see the light of Heaven;  
the lightsome Beames of thy  
countenance doe now shine  
upon the eyes of my mind, and  
comfort all my bones.

Oh that it were fully made  
perfect within mee! ô Father  
of light: increase it; increase,  
I pray thee, that light which

*1 James 1. 17.*

*Heavenly Meditations,*

shineth upon mee ; inlarge it,  
yea, do thou enlarge the same,  
I beseech thee.

What is this I feel? what fire  
is this which warmeth mine  
heart? What light is it which  
spreadeth out such glorious  
beames upon my minde?

O fire which alway burnest  
and art never quenched, set me  
on fire ! ô light which alway  
shinest, and art never dimmed,  
enlighten me ! Would to God  
I were inflamed by thee.

O sacred fire, how sweetly  
dost thou burn ! how secretly  
dost thou shine ! how desirous  
bee they still to burne, whom  
thou inflamest ?

Woe to them whom thou  
dost not inflame. And woe to  
them whom thou dost not en-  
lighten : ô true light, lighting  
the whole World with thy  
light.

Woe to the blinde eyes that  
behold

*written by St. Augustine.*

• behold not thee, the Sunne  
 • which giveth light both to  
 Heaven and Earth: woe to the  
 dazzling eyes, which cannot see  
 thee : woe to the eyes which  
 turne aside and will not see the  
 verity : and woe to the eyes  
 which will not turn aside from  
 regarding vanity. For the eyes <sup>Psalm 119. 37</sup>  
 that are used to the darknesse,  
 cannot look directly upon the  
 beames of the most glorious  
 truth, neither can they judge <sup>John 3. 19.</sup>  
 of the light, whose dwelling is  
 in darknesse. For they see no-  
 thing but darknesse, they love  
 and allow of darknesse, and  
 going from darknesse to dark-  
 nes, they know not wherethey  
 fall. Miserable are they which  
 forgoe they wot not what: but  
 more miserable are they which  
 know what they lose, w<sup>h</sup> fall  
 with open eyes, and go downe  
 quicke x into the pit of Hell. <sup>x Num. 16. 33.</sup>

O most happy light, whom

*Heavenly Meditations,*

none see but they which have pure eyes: blessed are the pure of heart, for they shall see God. O purging vertue purge mee<sup>r</sup>, heal the sight of mine eyes, that with a sound sight I might behold thee, whom none but such as have pure eyes can behold.

y Mar. 8. 8.

z Pl 1 5. 7.

a 1 Tim. 9. 16

b Psal 36. 9.

c Mic 7. 8.

d Psal 119. 18.

e Psal 8. 35.

f 1 Cor 13. 12

g Rev 22. 4

I beseech thee, o light unapprochable a take away by thy Glorious Beames the scales which a long time have dim'd the sight of mine eyes, that stedfastly I may behold thee, and see light in thy light b.

Thanks be to thee, o my light c, loe I see now, o Lord, I beseech thee, inlarge thou my sight: open mine eyes d that I may see the wonders of thy Law; who art terrible out of thy Holy places e.

Lo, thanks be to thee my light, I see now yet through a glasse darkly. But when shall I see thee face to face g? When comes

*written by S<sup>r</sup>. Augustine.*

comes that day of gladnesse  
and joy<sup>b</sup>, wherein I shall enter <sup>h Cant. 8. 11.</sup>  
into the place of thy wonderfull  
tabernacle<sup>i</sup>, even to the glory <sup>i Psal. 42. 4.</sup>  
of God, that I may see thee face  
to face<sup>k</sup>, and be satisfied in de- <sup>k Rev 1. 4.</sup>  
fire <sup>l ?</sup> <sup>l Psal. 42. 2.</sup>

# CHAP. 35.

*The longing and thirst of the  
Soule after God.*

**A**S the Hart brayeth for the  
rivers of water: so panteth <sup>a Psal. 42. 5.</sup>  
my soule after thee, O God.

My soule thirsteth after thee,  
God, the well of life <sup>b</sup>: when <sup>b Psal. 36. 9.</sup>  
shall I come and appeare be-  
fore thy presence <sup>c ?</sup> <sup>c Psal 42. 2.</sup>

O fountaine of life <sup>d</sup>, ô veine <sup>d Psal. 39. 9.</sup>  
of living waters: when shall I  
come unto that water of Thy  
sweetnesse out of a desert wild  
and watry Land: that I may see  
thy power and thy glory, and  
quench

*Heavenly Meditations,*

quench my thirst through the waters of thy mercy?

e Psal. 36. 9.

f Psal. 42. 2.

I thirst Lord; Thou art the Well of life<sup>e</sup>, ô fill me: I thirst Lord, I thirst even for thee the living God<sup>f</sup>. O when shall I come, and appeare before thy presence!

g Cant. 3. 11.

h Psal. 118. 24.

Thinkest thou that I shall see that day? I say, that day of gladnesse and joys, that day which the Lord hath made for us to rejoyce and be glad therein.

i Rev. 21. 25.

k Rev. 19. 1.

l Mat. 25. 31.

m Esai. 31. 12.

n Iob 5. 9.

o Rev. 7. 15.

O! that is a glorious and goodly day, lasting ever, never at an end, wherein I shall heare the voice of joy<sup>k</sup>, and thanksgiving: when I shall hear it said, Enter into thy Masters joy!: Enter into that everlasting joy, into the house of the Lord thy God, whereas great things be<sup>n</sup> and unsearchable, and marvelous things without number: Enter into the joy without sorrow<sup>o</sup>, containing everlasting joy.



*written by S. Augustine.*

joy, whereas every good thing  
is p, and no evill at all: whereas p 1 Cor. 2 9.  
every thing which thou wouldest have is, and nothing  
which thou wouldst not have.

There shall be the living life  
q, the sweet life, the lovely life, q Rev. 11. 4.  
the life alway to bee thought  
upon. There shall bee neither  
enemy to assault, nor inticement  
to carry away; but soveraigne  
and sure security, and secure  
quietnes, and quiet joyfulness,  
and joyfull blessednesse, and  
blessed everlastingnesse, and  
everlasting happinesse, and the  
happy Trinity, and Vnity of  
Trinity, and Deity of Vnity,  
and blessed sight of Deity', r 1 Cor. 12. 14.  
which is the Masters joy'. (Mat. 25. 21)

O joy above joy! o joy sur-  
passing all joy! beside which  
there is no joy, when shall I en-  
ter into thee, that I may see my  
God, who dwelleth in Thee! r Rev. 12. 4.  
I will goe thither and behold

I 5: this

*Heavenly Meditations,*  
this marvellous vision.

But what keeps me backe ?  
Alas, that my freedome must  
yet longer be kept from me. O  
nipping sorrow, how long shal  
it be said to me, Where is thy  
God <sup>a</sup> ? how long shall it bee  
said to mee, Wait, and wait  
again ? And now Lord, what  
wait I for <sup>x</sup> ? doe not wee, O  
Lord my God <sup>y</sup>, wait for the  
Saviour <sup>z</sup>, even our Lord Iesus  
Christ, who shall change our  
vile body, that it may be fa-  
shioned like unto his glorious  
body ? Wee looke when the  
Lord will returne from the  
bride-house, to bring us unto  
his marriage <sup>a</sup>.  
Come Lord Iesus <sup>b</sup>, come  
quickely. Come Lord Iesus  
Christ, come and visite us in  
peace; come and deliver us out  
of prison <sup>c</sup>, that with perfect  
hearts we may rejoyce in thy  
presence <sup>d</sup>; O come Iesus our  
Sayi-

<sup>a</sup> Psal. 42. 3.

<sup>x</sup> Psal. 30. 7.

<sup>y</sup> Psal. 7. 1, 3.

<sup>z</sup> Phil. 3. 20.

<sup>a</sup> Mat. 22. 2.

<sup>b</sup> Rev. 22. 17.

<sup>c</sup> Psal. 42. 7.

<sup>d</sup> Psal. 42. 2.

*written by St. Augustine.*

Saviour <sup>e</sup>: thou whom all nati- <sup>e</sup> Phil 3 20.  
 ons doe so long for, shew thy  
 face, and we shall be safe. O my  
 light <sup>f</sup>, and my redeemer <sup>g</sup>, <sup>f</sup> Iohn 1 4 9.  
 come bring my soule out of <sup>g</sup> Iob 19. 25.  
 prison <sup>h</sup>, that I may praise thy <sup>h</sup> Psal. 42.  
 holy Name.

How long shall I wretch be  
 tossed in the foulds of my mor-  
 talnesse, crying unto thee O  
 Lord, and yet cannot be heard!

O Lord, hearken how I cry  
 unto thee out of this great sea;  
 and bring me unto the haven  
 of everlasting happinesse.

Blessed are they who having  
 passed out of the perill of this  
 sea, have found grace to arrive  
 before thee the safest harbour.  
 Yea, blessed are they indeed,  
 who have escaped from sea to  
 shore; from exile to their coun-  
 trey <sup>i</sup>, from prison to the pal- <sup>i</sup> Heb. 11. 13.  
 lace; enjoying their wished  
 rest <sup>k</sup>.

<sup>k</sup> Rev 7 15.

Blessed are they, who being  
 crowned

*Heavenly Meditations,*

1 Rex. 2. 10. crowned with the garland of  
 m Acts 14. 22. endlesse glory<sup>1</sup>, which in this  
 n Rev. 21. 4. world they sought for by ma-  
 ny tribulations<sup>2</sup>, do now joy  
 and rejoyce everlastingly<sup>3</sup>.

O happy indeed, yea three  
 and four times happy are they  
 which quite delivered from all  
 miseries<sup>4</sup>, doe possesse the  
 kingdom of honour<sup>5</sup>, and are  
 fute of the uncorruptible  
 crowne of glory<sup>6</sup>.

O everlasting kingdom<sup>7</sup>, &  
 kingdom worlds without end,  
 whereas light is, which alway  
 lasteth<sup>8</sup>, and the peace of God  
 that passeth all understanding<sup>9</sup>,  
 in which the souls of the saints  
 do rest; & whereas everlasting  
 joyes shall be upon their heads,  
 where they shall obtaine joy  
 and gladnesse and sorrow and  
 mourning shall fly away<sup>10</sup>. O  
 what a glorious kingdom is it,  
 where all the Saints do raigne  
 with thee<sup>11</sup>, O Lord, clothed  
 with

1 Rex. 2. 10.

m Acts 14. 22.

n Rev. 21. 4.

o Rev. 14. 13.

p Mat. 25. 34.

q 1 Pet. 5. 4.

r 1 Pet. 1. 4.

s Rev. 21. 33.

t Phil. 4. 7.

u Rev. 14. 13.

v Ecl. 35. 10.

y 1 Tim. 2. 12.

I. Booke 185 Chap 35.

*written by S<sup>r</sup>. Augustine.*

with light as with a garment<sup>z</sup>, <sup>z Psal. 104. 2.</sup>  
having the crown of precious  
stones upon their heads!

O Kingdome of everlasting  
blisse, where thou God the  
hope of the godly<sup>a</sup>, and the <sup>a1 Tim. 3. 1.</sup>  
Diademe of glory, art seen of  
thy Saints face to face <sup>b</sup>, rejoy- <sup>b1 Cor. 13. 12.</sup>  
cing them on all sides with thy  
peace, which passeth all under-  
standing <sup>c</sup>.

There comfort endlesse <sup>d</sup>, <sup>c Phil 4. 7.</sup>  
mirth without mourning;  
health without sicknesse; way  
without wearisomnesse; light  
without darknesse; life with-  
out death; and all goodnesse  
without any evill is. <sup>d Elai 35. 10.</sup>

There youth never commeth  
to age, life dieth not, beauty pa-  
leth not, love cooles not, health  
decaith not, joy withereth not

There neither paine is felt <sup>e</sup>, <sup>e Rev 7. 15.</sup>  
neither groaning heard; neither  
sadnesse seen: there alway they  
enjoy pleasure; and evill there  
is

*Heavenly Meditations,*

is never feared. Because happi-  
nesse is there injoyed, which is  
to see the face<sup>t</sup> of the Lord of  
Hosts<sup>s</sup> for evermore.

f Rev. 2. 4.  
g Psal. 48. 8.

Wherefore happy are they  
whom God hath fetched out of  
this wretched life unto so great  
joyes. Vnhappy are we which  
saile through the waves of  
this sea, and by these dāgerous  
gulfes. Vnhappy, I say, are we  
whose life is in banishment<sup>h</sup>,  
and whose way is perilous, we  
continue as yet in the streames  
of water, sighing after thee the  
haven of the sea.

h Heb. 11. 14.  
i Iob 7. 1.

O our country<sup>k</sup>, ô our quiet  
countray, we ken thee a far off,  
wee salute thee out of this sea,  
we sigh after thee<sup>m</sup> out of this  
vale, and with teares we tugge  
hard to come unto thee, ô  
Christ, God of God<sup>n</sup>, the hope  
of mankind<sup>o</sup>, our strength and  
refuge, whose brightnesse doth  
inlighten our eyes a farre off, as  
the

k Heb. 11. 14.  
l Rev. 21. 4.  
m Psal. 42. 1.

n Iohn 8. 42.  
o 1 Tim. 1.



*written by S. Augustine.*

the beame of the sea starre doth  
 in the darke clouds of the ra-  
 ging sea, that wee may be di-  
 rected unto thee the haven of  
 rest.

O Lord, with thy right hand  
 governe thou our ship by the  
 sterne of thy crosse, that we pe-  
 rish not in the waves, and that  
 the tempest of water drowne  
 us not, nor the deep swallow  
 us up: but with the hooke of  
 thy crosse draw us backe unto  
 thee our onely comfort, whom  
 wee behold afarre off, as the  
 morning starre, almost with  
 weeping eyes, looking for us  
 upon the shore of the celestiall  
 country.

Behold we whom thou hast  
 redeemed <sup>p</sup> we I say thy bani- <sup>p</sup> Esai. 35. 10.  
 shed as yet <sup>q</sup>, whom thou hast <sup>q</sup> Heb. 11. 14.  
 redeemed with thy pretious  
 blood <sup>r</sup>, cry into thee; Heare <sup>r</sup> 1 Pet. 1. 18.  
 us, O God of our salvation, the  
 hope of all the ends of the  
 earth,

*Heavenly Meditations,*

*Psal. 65. 5.* earth, and of them that are far  
off in the sea.

*Psal. 44. 26.* We abide in the troublesome  
sea, and thou standing upon the  
shore beholdest all our dan-  
gers : o save us, wee pray thee,  
for thy Names sake.

Give us grace, o Lord, among  
these dangers to hold and keep  
such a course, that each perill  
escaped, wee may come safe  
unto the Haven both with  
shippe and merchandise. A-  
men.

CHAP. 36.

*Againe touching the glory of  
our celestiall countrey.*

W Herefore when we shall  
come to thee the Well  
of wisdom, unto thee the la-  
sting light, unto thee the light  
which cannot be extinguished,  
so that wee may see thee, not  
*1 Cor. 13. 12.* through a glasse darkely, but  
face

1. Booke 189 Chap. 36.

*written by S. Augustine.*

face to face, then shall our desire be satisfied. For there shall be nothing without us to be wished for, but thou o Lord, the soveraign goodnes<sup>b</sup>; who <sup>b James 1. 17.</sup> wilt be the reward of the blessed, the Diadem of their glory, and the everlasting joy upon their heads<sup>c</sup>, bringing peace <sup>c Esai. 35. 10.</sup> unto them both inwardly and outwardly in thy peace which passeth all understanding<sup>d</sup>. <sup>d Phil. 4 7.</sup> There we shall see thee<sup>e</sup>, love <sup>e Rev. 31. 4.</sup> thee, and praise thee.

In thy light we shall see light: for with thee is the wel of life: <sup>f Psal. 36. 9.</sup> and in thy light wee shall see light.

And what manner of light?  
A light unmeasurable, a light without body, uncorruptible, incomprehensible, a light which faileth not<sup>g</sup>, a light unquench- <sup>g Esai. 35. 10.</sup> able, unapproachable<sup>h</sup>, uncreate <sup>h 1 Tim 6. 16.</sup> a true light, an heavenly light, which lighteneth the eyes of  
Angels,

*Heavenly Meditations,*

Angels, which confirmeth the strength of the righteous, which is the light of lights, and the fountaine of life, which is none other thing, but even thou, o Lord my God.

i James 1. 7.

k Psa. 36. 9.

l 1. 7. 1.

For thou art the light in which light we shall see light, that is, thy selfe in thy self in the brightnesse of thy countenance, when we shall see thee face to face.

m Psa. 36. 9.

n 1 Cor. 13. 12.

What is it to see thee face to face, but even, as the Apottle saith, To know even as I am knowne: to know thy truth and thy glory?

o 1 Cor. 13. 12.

To know thy face is to know the power of the Father; the wisdom of the Son; the mercy of the Holy Ghost; and the single and simple essence of the glorious Trinity.

For to see the face of the living God, is the chiefest happiness, the joy of Angels, and of all

p Mat. 16. 16.

*written by St. Augustine.*

all Saints<sup>q</sup>, thereward of eternall life<sup>r</sup>, the glory of the spirits<sup>s</sup>, everlasting joy<sup>t</sup>, the crowne of glory<sup>u</sup>, the garland of felicity<sup>x</sup>, rich tranquillity<sup>y</sup>, the goodly peace<sup>z</sup>, inward and outward delectation<sup>a</sup>, the Paradise of God<sup>b</sup>, Celestial Ierusalem<sup>c</sup>, the blessed Life<sup>d</sup>, perfect Happines<sup>e</sup>, the joy of perpetuity, the peace of God, which passeth all understanding<sup>f</sup>

q Mat. 25. 31.  
r James 1. 12.  
s Rom. 8. 18.  
t Esai. 35. 10.  
u Rev. 2. 10.  
x 1 Cor. 9. 24.  
y Heb. 3. 18.  
z Rev. 19. 13.  
a Rev. 7. 15.  
b Luke 23. 43.  
c Gal. 4. 26.  
d Gal. 6. 8.  
e Esai. 35. 10.

f Phil. 4. 7.

This is full happinesse indeed and all the glory of man, even to see the face of his God<sup>g</sup>; to see him that made Heaven and Earth<sup>h</sup>; to see him that hath made man<sup>i</sup>, that hath saved man<sup>k</sup>, that hath glorified man<sup>l</sup>.

g 1 Cor. 13. 12.  
h Gen. 1. 1.  
i Gen. 1. 26.  
k Phil. 3. 20.  
l Rom. 8. 30.

Man shall see God in knowing him; like him in loving him; and prayse him in possessing him. For he shall be the heritage of his people<sup>m</sup>, of his holy people, of the people whom

m Psal. 28. 9.

*Heavenly Meditations,*

<sup>n</sup> Gal. 3. 13. whom he hath redeemed <sup>n</sup>. He shall be the possession of their felicity, he shall be the reward and recompence of their hope.

<sup>n</sup> Gen. 15. 2. I will be, saith he <sup>n</sup>, thine exceeding great reward. For great things beseme a great Person.

In good sooth, O Lord my God <sup>r</sup>, thou art much greater than all gods, and thy reward is exceeding great.

Neither art thou great, and thy reward little: but as thou art great, so is thy reward great. For thou art not one thing, and thy reward another.

But thou thy selfe art exceeding great; thouthy selfe art an exceeding great reward: Thou thy selfe art both the crowne and the crowner; the promise, and the promiser; the gift, and the giver; the rewarder, and the reward of everlasting blisse.

Thou



*written by St. Augustine.*

Thou art then the Crowner,  
and the Crowne, o my God,  
and the Diademe of mine ho-  
nour adorned with Glory, the  
brightnesse comforting, the  
light renewing, the glory ador-  
ning, my great hope, the desire,  
and thing desired <sup>u</sup> from the <sup>u</sup> Psal. 43. 1.  
heart of all saints.

Thy sight therefore is all the  
recompence, all the reward, all  
the joy which we looke for.

For this is eternall life; this  
I say, is thy wisdom: this is  
eternall life <sup>x</sup>, that wee know <sup>x</sup> Iohn 17. 3  
thee to be the onely true God,  
and whom thou hast sent Iesus  
Christ.

So that when wee shall see <sup>y</sup> 1 Cor. 13. 12.  
thee <sup>y</sup>, the only true God <sup>z</sup>, li-  
ving <sup>a</sup>, Almighty <sup>b</sup>, Simple, In-  
visible <sup>d</sup>, who can neither bee  
contained <sup>c</sup>, nor comprehen-  
ded <sup>f</sup>; and thine only begotten  
Sonne <sup>g</sup>, of one substance with  
thee <sup>h</sup>, and coeternall <sup>i</sup>, even  
Iesus

<sup>z</sup> Deut. 6. 4.  
<sup>a</sup> Mat. 6. 16.  
<sup>b</sup> Gen. 35. 11.  
<sup>c</sup> Psal. 86. 10.  
<sup>d</sup> Col. 3. 15.  
<sup>e</sup> Iob 25. 8.  
<sup>f</sup> Ier. 32. 18.  
<sup>g</sup> Iohn 3. 16.  
<sup>h</sup> Heb. 1. 3.  
<sup>i</sup> Heb. 13. 8.

*Heavenly Meditations,*

k Rom. 1. 1.

l Iohn 6. 39

m Mat. 3. 16.

n Lev. 11. 44.

o Esai. 37. 16

p Deut. 33. 26

q Gal. 6. 4.

r Rev. 21. 4.

s I Cor. 2. 9.

t Psal. 35. 19.

u Psal. 24. 6.

x Psal. 71. 6.

Iesus Christ our Lord<sup>k</sup>, whom thou didst send into the world for our salvation in the power of thy holy Spirit : three Persons<sup>m</sup>, and but one in substance ; an holy<sup>n</sup>, and God alone<sup>g</sup>, beside whom there is no God<sup>p</sup>, then we shall have what now we seeke, namely, eternall life<sup>q</sup>, everlasting glory<sup>r</sup>, which thou hast prepared for them which love thee, and laid up for them that fear thee ; and wilt give to them which seek thee<sup>u</sup>, I say, which continually doe seeke thy face.

And thou, ô Lord my God, which didst take me out of my mothers bowels<sup>x</sup>, which recommended me into thy hand, suffer me not any more, I beseech thee, to be distracted so on every side ; but bring mee from outward things unto my selfe : and from my selfe unto thee, that my heart may alway  
say

1. Booke 195 Chap. 36.

*written by St. Augustine.*

sey unto thee, My face hath  
sought thee out: Lord I will  
seeke thy face<sup>v</sup>, the face of the <sup>y Psal. 27. 8.</sup>  
Lord of host<sup>s</sup>, wherein all the <sup>z Psal. 85. 5.</sup>  
everlasting glory of the Saints  
consisteth.

The sight whereof is eternal  
life, and the everlasting glory  
of the Saints.

Wherfore let mine heart re-  
joyce, that it may feare thy  
Name. Let the heart of such as  
seeke the Lord<sup>a</sup>, rejoyce; but <sup>a Psal. 24. 6</sup>  
much more the heart of such  
as find him.

For if there be joy in seeking,  
how great shall be the joy in  
finding? wherfore I wil alway  
earnestly seek thy face, yea un-  
cessantly will I seek the same,  
if haply the gate and doore of  
righteousnesse may be opened  
unto me, that I may enter into  
my Masters joy<sup>c</sup>. This is the  
gate of the Lord<sup>d</sup>: the righte-  
ous shall enter through the  
same.

<sup>b Psal. 118. 19.</sup>

<sup>c Mat. 25. 21.</sup>

<sup>d Psal. 118. 20.</sup>

CHAP.

CHAP. 30.

A Prayer unto the Holy Trinity.

a Mar. 3. 16.

b Dent. 6. 4.

c Ier. 10. 10.

d Mat. 11. 25.

e Iohn 3. 16.

f 2 Cor. 13. 3.

g Esai. 57. 15.

h 1 Tim. 6. 16.

i Ier. 51. 15.

k Esai. 6. 3.

l Dent. 7. 21.

m Exod. 20. 5.

n Psal. 119. 5.

o Exod. 34. 6.

p Psal. 8. 1.

q Exod. 15. 11.

r Dent. 6. 5.

s Dent. 6. 3.

t Dent. 6. 3.

u Luke 3. 2.

O Blessed Trinity, Three <sup>a</sup>,  
coequall and coeternall  
Persons, one <sup>b</sup> very <sup>c</sup> God, Fa-  
ther <sup>d</sup>, Sonne <sup>e</sup>, and the Holy  
Ghost <sup>f</sup>, which alone inhabitest  
the Eternity <sup>g</sup>, and the Light  
that no man can attain unto <sup>h</sup>:  
who hast made the earth by  
thy Power <sup>i</sup>, and rulest the  
world by thy Wisdome.

Holy, holy, holy <sup>k</sup>, Lord  
God of Hosts, dreadfull <sup>l</sup> and  
mighty <sup>m</sup>, and righteous <sup>n</sup>, and  
mercifull, and wonderfull <sup>o</sup>,  
who art to be prayesd <sup>p</sup>, and to  
be loved <sup>q</sup>.

One God <sup>r</sup>, three Persons  
one Essence Power, Wisdome  
Goodnesse, and one undivided  
Trinity: Open to me, which  
call unto thee, the gate of right  
counsellesse

1. Booke 197 Chap. 37.

*written by S<sup>r</sup>. Augustine.*

teousnesse<sup>u</sup>, and when I am <sup>u Psal. 118. 8.</sup>  
come in, I will praise the Lord.

O thou most honourable householder, I a poor begger knock at thy doore; command the doore to bee opened unto mee which knocke, who hast said<sup>x</sup>, <sup>x Mat. 7. 5.</sup>  
Knock and it shall be opened.

For doubtlesse the groans of my pained bowels, and the cry of the teares of mine eyes knocke at thy gate, O most mercifull Father.

O Lord, my whole desire is before thee<sup>y</sup>, and my sighing <sup>y Psal. 38. 9.</sup>  
is not hid from thee.

O Lord, hide thy face no longer from me<sup>z</sup> neither cast <sup>z Psal. 27. 9.</sup>  
thy servant away in displeasure.

Most mercifull Father, heare the complaint of thy Son, and reach him thine helping hand, that it may bring me out of the horrible pit, out of the lake of <sup>a Psal. 40. 2.</sup>  
miserie, and from the myrie clay, that I perish not in the

K fight

1. Booke 198 Chap. 37.

*Heavenly Meditations,*

sight of thy pittifull eyes, and  
in the presence of thy bowels  
of mercy: but may escape unto  
thee my Lord God <sup>b</sup>, that I  
may see the riches of thy king-  
dome, and evermore behold  
thy face <sup>c</sup>, and sing praises to  
thine holy Name.

<sup>b</sup> Psal. 7. 1.

<sup>c</sup> 1 Cor. 13.  
12.

<sup>d</sup> Psal. 73. 18.

<sup>e</sup> Psal 71. 9.

O Lord, which dost won-  
derous things <sup>d</sup>, comfortest  
mine heart through the remē-  
brance of thee, and in lightnest  
my youth, cast me not off in that  
time of mine age <sup>e</sup>, but rejoyce  
all my bones, and renew  
my strength like  
the Eagles.

**F I N I S.**



A  
RIGHT CHRISTIAN  
TREATISE,

*Entituled*

St. A V G V S T I N E S  
P R A Y E R S:

Published in more ample sort than  
yet hath been in the English tongue: pur-  
ged from divers superstitious Points, and  
adorned with manifold places of  
the S. Scripture.

By T H O M A S R O G E R S.

Whereunto is annexed Saint  
A V G V S T I N E S  
P S A L T E R,

Translated and quoted by the same  
*Thomas Rogers.*

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1 Thess. 5. 17. *Pray continually.*

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